

THEOPHILVS,  
Z. OR 16.57  
LOVE DIVINE.

A Treatise containing

FIVE & DEGREES,  
MARKES,  
& AIDES,

Of the Loue of God.

Translated by *Richard Goring*, out  
of the third French edition: re-  
newed, corrected and augmented by the  
Author M<sup>r</sup>. *Peter Moulin*, Preacher  
to the reformed Church  
of Paris.

*Newly corrected and amended.*

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1612.





1591:90



To my Wor-  
shipful good Friend  
Mr. *George Hakevill*,  
Batchelor of Diuinitie,  
*and Fellow of Exeter*  
*Colledge in*  
*Oxford.*



IR, when  
you first  
wished me  
to reade  
this Dis-  
course, (commending it  
as a work, no lesse scho-  
lerlike then religious) I  
was thinking how I  
might some way re-  
quite with some-what

## The Epistle

morethē verball thank-  
fulnes, your kind fauors  
& good wishestowards  
me. But hauing perused  
the same, I thought I  
could not better em-  
ploy my time of small  
employment, then to  
translate the same, as be-  
ing a subiect fit for all  
men seriously to medi-  
tatevpō, supplying with  
my willing but poore  
endeuour, that which  
you could haue better  
polished; and I dare say  
willingly would, by rea-  
son of your familiar ac-  
quaintāce with the Au-  
thour, if your leysure  
might

## Dedicatorie.

might haue serued you  
to haue taken it in hand  
your selfe. Therefore as  
you cōmended it vnto  
me, for a peece neatly &  
eloquently done in the  
originall: so surely it did  
rauish me in the reading  
as being a most worthy  
theam; & hath embold-  
ned me to recōmend it  
backe againe vnto you,  
thus homely apparelled  
in our mother tong; in  
which it can leese but li-  
tle grace, being in it selfe  
so gracious as it is. Suffer  
it therfore I pray you (if  
it be not too full of de-  
fects) to pass vnder your

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name, who best deserue herein, if ought there be deseruing. For mine own part, I wil only say, I haue strived to shew some part of the paines, I would gladly take to doe you any pleasing seruice in requitall of your many fauours; which I will pray you still to continue, as I wil alwaies endeavour to be thankfull, and constantly rest

*Your very affectio-  
nate and much  
bounden,*

Rich. Goring.

TO THE HIGH  
AND MIGHTIE  
Ladie *Anne D'Allegre*,  
wife vnto the high and  
mightie Lord *Monsieur*  
*de Fervagues*, Marshall of  
France, and the Kings  
*Lieutenant in Nor-*  
*mandie.*

(:.)



*Adame : The*  
*Apostle vnto*  
*the Hebrewes*  
*teacheth vs,*  
*that vwithin*  
*the Arke of the couenant,*  
*there vvas a cruse full of*  
*Manna, and Aarons rod.*  
*God thereby instructing vs.*  
*that he hath not onely a care*

*Heb. 9. 4.*

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of the nourishing of our  
soules, but to correct vs for  
our sinnes also : and that he  
hath giuen vs together with  
the bread of his word, his rod  
of afflictions. The one nou-  
risheth vs, the other exerci-  
seth vs : the one instructeth  
vs, the other reformeth vs :  
the one teacheth vs to doe  
the vwill of GOD, the o-  
ther maketh vs to renounce  
our owne : both equally ef-  
fects of his loue. For GOD  
humbleth vs by afflictions,  
and pricketh the swelling of  
our pride. Hee cutteth and  
loppeth vs, to the end wee  
may bring foorth the more  
fruite. He filleth vs with  
bitternesse in this life, to the  
end wee might long for the  
life to come. For those whom  
God

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God afflicteth grievously in this world, leane it vwith lesse grieve. And indeed if the children of Israel, being come out of Egypt, after hauing endured there so many afflictions, did notwithstanding grieue, and oftentimes mutined to returne thither again: how much more had they grieved if they had suffered nothing? Adde hereunto, that GOD who hath formed vs to feare him, knoweth that our prayers are slacke and colde in prosperitie, as proceeding from a spirit that is cooled by successe, and which are ended by custom. The cries which our owne will produceth are feeble, in comparison

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parison of those which griepe expresseth. There is nothing so strong as necessitie: nothing so ingenious to pray well as sorow, which in an instant formeth the slowest tongues to a holy eloquence, and furnisheth vs with sighes which cannot bee expressed.

It is not then in anger that God afflicteth vs; but because that sinne is a kind of falling sicknes, God striketh and afflicteth vs to awaken vs. His beatings are fatherly corrections: if bee used vs otherwise, we shold not be his children. For if a man seeing two children a fighting, doe chastise one for the same, without touching



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ching the other; the standers by, without further knowing him, presume that it is his father: so God correcteth as his childre those which he embraceth with a fatherly love. Hee beginneth his chastisings at his own house. Now if Iesus Christ (as saith the Apostle) hath learned obedience by the things which hee hath suffered, althogh he were the Son: how much more ought wee to bow downe our necks unto Gods corrections, and humble our selues in his presence, rather then to kick against the pricke, or to make the afflictions which are bitter enough of themselves, to be yet more bitter by

1. Pet. 4. 17

Heb. 5. 8.

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*by impatience.*

*None can make a white haire become blacke vvitb all his care: but well may hee make his blacke haire become white through his vnprofitable discontent. It is euer better to follow, then to be dragged on; a-boue all when God conducteth vs: for if the way thorough which he leads vs be thorny, yet is it straight.*

*Now when I cast mine eye vpon all the remedies of afflictions, I finde there are three thinges vvhich may assuage grieffe; time, reason, and the feare of G O D. For lengih of time mitigateth sorow, and closeth vp the vvound, yea euen in the weakest spirits,  
and*

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*and most incapable of consolation: but reason esteemeth this remedy too long, and unworthy of a courageous man; for wearinesse of weeping is a poore remedie.*

*The feare of God dooth more: for as to appease griefe, reason stayeth not for time, so the feare of God stayeth not for reason, but before that reason can bring in her consolations, drawn from the inevitable necessity of evils, or from the unprofitableness of teares, that resolution prōptly upon the love of God, who chastiseth vs for our good: so as in stead of casting forth complaints, it findeth out occasion of thanks-giving,*  
*and*

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and formeth not onely vnto patience, but also vnto ioy, as acknowledging amongst his afflictions certaine signes of Gods loue.

These documents Madame, are so much the more familiar vnto you, as you haue had often experience of them, and vvhoe being past her apprenticeship in afflictions, haue carefully sought out the lenities vvhich Gods vvord doth furnish vs withall: which, besides that sobrietie and modestie which shineth in you, and hath altogether estranged you from the vanitie which now a daies reigneth in the vvorld, haue taught you to solace your selfe vvith God. But  
take

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take heed also least you suffer your selfe to bee overwhelmed vvith sorrow, and make pietie the nurse of discontent. Inueterat griefs doe often turne into habit, and old vvounds become fresh with too much handling; vvhich me thinks is aboue all, verie unfitting your nature, vvhose meeknes and gentlenes, so pleasing vnto all, is much more at accord with ioy. Shall it be saide, that the great viuacity of spirit which God hath giuen you, serueth you but to feeble grieffe more sensibly? or that God hath made you great, that your teares might haue the greater fall? Time vvhich easeth the most ignorant people

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people of their euils, cannot it finish the sighes of a person whom G O D hath so much enriched with his knowledge? Shall it not bee better to ioy in future good things, vvhich are great and certaine, then to afflict our selues for euils past, which are remedilesse? Heerein surely G O D is offended, if in worldly crosses wee finde more occasion of grieffe, then matter of ioy in heauenly riches. And wrongfully doe wee complaine of our afflictions; seeing wee hurt our selues, vvee doe vnderband as it were confesse, that G O D hath not afflicted vs enough. The Psalmist saith indeed, that God putteth

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vp our teares into his bottles, as precious things: but hee speaketh of teares bred of repentance, or of griefe, to see God blasphemed and despised amongst men. For God gathereth not vp obstinate teares, vvhich extending themselves beyond their limits, occupie the time due to consolation.

How many times (giuing your selfe to reading) haue you bedewed the holie Scripture with your teares? and yet this booke containeth the matter of our ioy. And in the booke of Psalmes, the tunes whereof you loue, and yet much more the matter, vvhether you see your owne picture, and the anatomie of your  
inward

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inward affections: Haue you not obserued that all the Psalmes which haue their beginnings troubled, and whose first lines containe nothing but profound sighes and broken complaints, doe end in delight, and termes which witnes contentment and peace of conscience? Let your tears Madame, be formed vpon this example, and let them end in spirituall ioy. Let your faith raise her selfe from vnder her burthen, and let the sluices of afflictions, which GOD hath stopped her course withall, make her to runne forth with the greater impetuousnes: let her take strength from resistance. Hereunto  
the



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the meditation of Gods  
graces vwill much serue  
you: the which if you coun-  
terbalance with your euils,  
they will mightily vweigh  
them downe.

The onely attention of  
future glory, which you ap-  
prehend by faith, can it not  
digest all bitternesse? That  
faith which filled the Mar-  
tyrs with ioy in the midst  
of their present torments;  
may it not, we being at cur  
ease, comfort vs against the  
memorie of passed euils?  
And you who acknowledge  
what seruitude those people  
liue in, vvhich are drag-  
ged into perdition by the  
inuisible chaines of opinion  
and custome: can you suffi-  
ciently magnifie the grace  
which

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which GOD hath giuen you, in honoring you vwith his alliance, and enlightning you vwith his truth? Yea, and in your life time, how many of Gods assistances, how many difficulties happily ouer-gone? God hauing giuen you the grace to bee alone in your familie an example of constancie and holy perseuerance in the profession of his truth, hauing made you great, that in the contradiction of the vworld, you might bee an example of firmenesse and constancie. And yet admit your vvonnds were more grievous, as taking all at the vvorst, our lines being so short, they cannot long last:  
for

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for you are not troubled  
to seeke consolations a-  
gainst death, seeing that  
death it selfe is a consola-  
tion vnto vs. For God if  
he receiue the sighs vvhich  
vvee powre forth in our  
prayers, much more regar-  
deth hee the sighes vvhich  
our soules gine vp vnto  
him in our deaths. Which  
beeing a place of shelter,  
and vvhich putteth our  
soules into securitie, vvee  
ought not onely looke for  
his comming, but euen go  
forth to meete him: haste-  
ning his cōming by our de-  
sires, by the example of S.  
Paul, who saith, that his  
desire tēdeth to dislodge,  
& bewith Christ. And to  
say with Dauid: O when  
shall

Phil. 1. 23.

Psal. 42. 2

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shal I present my selfe before Godsface? For our soules beeing bound vnto our bodies by two bonds, whereof the one is natural, and the other voluntary: if through hatred and contempt of life present, wee untie the voluntary bond, waiting the time when God shall breake the naturall, death then comming shall finde the businesse begun, & our soules prepared to this dissolution.

These cogitations Madame, and such like, haue hitherto giuen you consolation: the which although you bee sufficiently prouided of, and haue alwaies readie many spirituall remedies, yet you borrow  
from

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from other the receipts; and  
hane thought that I could  
cōtribute something to your  
consolation.

And to this effect hauing  
heard talke of some of my  
Sermons vpon the Loue of  
God, you would needes make  
use of the power you haue o-  
uer me, demanding them of  
me in writing; knowing well,  
that of the discontentments  
of this life, there is no such  
gentle remoueall as the loue  
of GOD, or more stron-  
ger remedie then that bee  
loueth vs.

Heerefrom I drew backe  
a long time, partly through  
idlenesse accompanied with  
some other distractions:  
partly through feare, appre-  
hending your iudgement,

A. which

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which farre surpassing ordinarie spirits, feedeth it selfe not upon vulgar meates.

At length, after long delay, beeing not any longer able to strine against your instant requests, which are unto mee as so many commaundements, I haue let this discourse come forth in publike, under the protection of your name, to the end that the imperfections thereof may likewise bee imputed unto you, and that you might beare also a part of the blame, for hauing assisted at the birth of that which ought not so haue seene the light: but I shall bee easilie excused, as hauing obeyed you. For, honour shall it euer be vn-

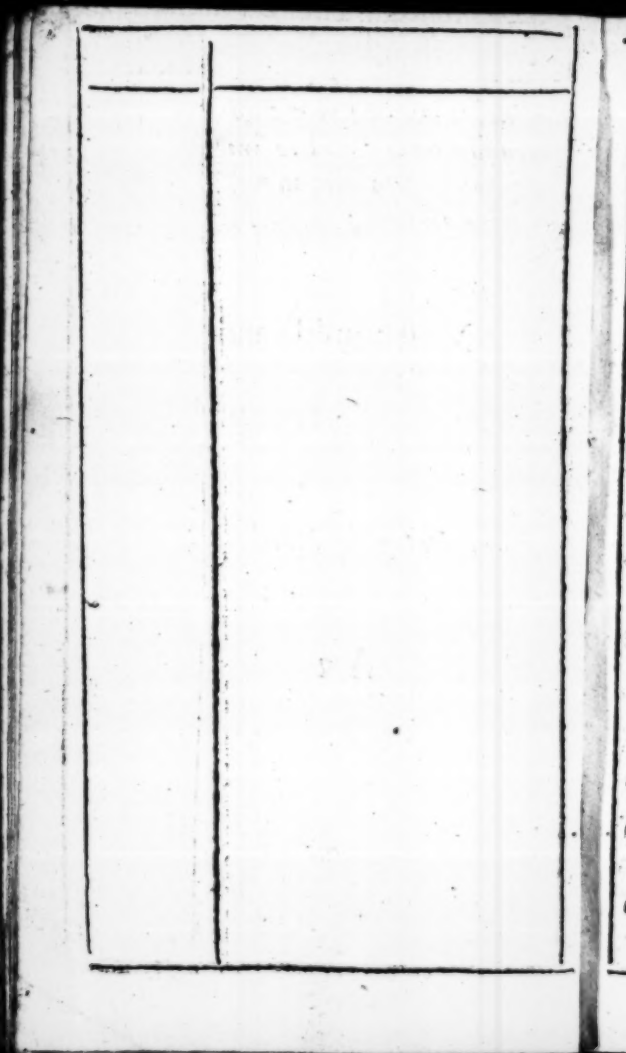
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to me, to execute your com-  
mandements, and to em-  
ploy my selfe to doe you most  
humble service, as beeing  
your

Most humble and  
most obedient  
servant

*Peter du Moulin.*

A 2





A Table of the  
Chapters, and prin-  
cipall points contained  
in this Treatise of the  
Loue of God.

(. . .)

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A 3    Ioue-

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loue.*

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CHAP.

## CHAP. I.

*Of true and false Loue.*

**L**oue is that point  
of our Spirites,  
whereby shee ioy-  
neth her selfe vnto ob-  
iects. That vvhich is  
weight in heauie things,  
Loue is the verie same  
in our soules. For, as  
weight moueth earthlie  
bodies towarde the  
place of their rest: so  
loue moueth our soules  
towards that object  
which promisseth rest &  
contentment. Where-  
vpon it followeth, that

B

as

as heauie things doe moue in a direct line towards the place of their rest; so if we will attaine vnto any perfect repose, our loue must go right, and haue an equall motion.

*Seuen reasons to proue that the loue of God, is the onely true loue.*

¶ True loue then is that same, which giueth rest and contentment vnto the soule; whereas false loue is an irregular agitation, and endlesse motion. Such is worldly loue, which we see to bee filled with vnquietnesse, and not to stay his agitation, but through wearisomnesse or despaire,

paire; vvhich is no rest,  
but an vnablenesse to  
mooue, because that  
force failing, desire doth  
stil continue; like vnto a  
tied horse, which gnaw-  
eth his bit. Such are al-  
most all men: they haue  
many desires, and little  
power; they most desire  
that they can least doe:  
neither beeing able to  
obey or command their  
couetousnes. They can-  
not obey it, because of  
their weaknes; nor com-  
maund it, because of  
their incontinenzie. So  
that if a man enioy,  
without any let, that

B 2 which

which hee loueth, that verie easinesse it selfe bringeth him a distaste withal. For worldly loue is inflamed by resistāce, and nourished with difficulties: like vnto those fishes which loue to be in violent streames and floud-gates, but do die in a still water.

The cause of this vnquietnesse, is because that our loue chuseth false objects, and which cannot satisfy couctoulnesse. For if you passe your eie vpon all which is best and most pleasing in the world, you shall



shall not finde therein  
any firme and stable  
quiet, but a chaine of  
cares linked together, a  
web of perpetuall vn-  
rest. The most graue  
sweetes are sowced in  
bitternes. The archieue-  
ment of riches, pleasure  
and honour, is painfull,  
and many perish in the  
pursuite therof: the pos-  
session is vncertain, but  
the losse certaine. For if  
these things leaue not vs  
by some accident, wee  
shal leaue thē by death.  
These are things which  
are bestowed not onely  
vpon the wicked, but

B 3      euen

even because they are bad, as being rewards of wickednesse. To expose a mans loue towards these things, is but a pursuing of the winde, and a perpetuall trauell. For even vwhen these things might be termed alwaies good, yet are they vncertaine. A man cannot take good aime at a flying fowle, nor haue any assured designement, aiming after transitorie goods and pleasures. We must seek our rest then some other vwhere then on earth, and turne the edge of  
our

our loue towards hea-  
uen. For euen as the lo-  
wer part of the elemen-  
tary region, is the seate  
of windes, tempests and  
earthquakes, but that  
part towards heauen is  
alwaies peaceable & stil:  
so our loue shall be euer  
full of vnquietnes, whi-  
lest it settles it self vpon  
base things; but it shall  
find rest if it raise it selfe  
towards heauē, & Gods  
promises. And for this  
cause is it, that in the  
middest of tempestuous  
wether at sea, the needle  
of the Compasse remai-  
neth alwayes vnmoue-  
B 4 able,

able, and stayed vpon  
one poynt, namely, be-  
cause it gouerneth it self  
by the Pole. In like sort  
the soule of a faithfull  
Christian, in the midst  
of the cōfusions of this  
world, & most grieuous  
afflictions, shall enioy a  
most assured peace, be-  
cause his loue aimeth at  
heauen, and stayeth it  
selfe vpon Gods promi-  
ses, which is the true ob-  
iect of our loue, which  
alone is to bee chieflie  
loued; which can make  
vs louely in louing vs,  
and which alone can,  
yea, will make them  
happy

happy who loue them.

As the Apostle *S. Paul* saith: *The eie of man hath not seen, his eares heard, nor hath euer entred into his hart, what things God hath prepared for those which loue him.*

*1. Cor. 2. 9.*

Also, he promiseth in *S. Iohn*: *To come vnto him which loueth him, and to dwell with him.* Admirable loue, which maketh our loules to bee the palace of the King of heauen, & the sanctuarie of his Spirit.

*Ioh. 14. 23*

2 Philosophy lea-  
deth vs hereunto at vn-  
awares: for it hath for a

generall Maxime, that God and Nature make nothing in vaine: Now this infinit desire, this vn-satiabie appetite which is in man, should be in vaine, if there were not something to content it: which being not found vpon earth, must bee sought for in heauen, & towards God, who is infinite goodnesse.

3 Adde hereunto, that God hauing created the world for mans vse, hath without all doubt created man for some better thing then the world, to wit, for God

God himselfe.

4 And that amongst all creatures, God hath created man alone vnto his Image, alone with vpright stature, & visage crected vpwards, to the end he might loue him whose resemblance hee beareth, and that his desire and his loue might aime at heauenly things.

5 Adde we hereunto, that the perfection of our spirits cannot be but in the vnion with the Chiefe of spirits, which communiceth his vertue vnto the creature, in like fashiō as the  
Sunne

sun darts out his beams,  
& light, that is, giueth it  
in such sort, that it yet  
dependeth vpon him  
after hauing giuen it.

6 Moreouer, true loue  
is that which transfor-  
meth the louer into the  
thing beloued. Now, if  
a deformed man loue a  
corporall beautie, neuer  
shall hee by that loue  
correct his own imper-  
fection: contrariwise, by  
louing God, we becom  
like to him, and as the  
Apostle saith in the 2.  
Corinth. chap. 3. *Behol-  
ding as in a mirrour, the  
glorie of the Lord with  
open*



*opē face we are changed  
into the same image.*

7 Finally, beauty being the first sparke of loue, we shall see hereby how that which we call loue, is not so, but only a superficial colour which couereth filth; but that light is true beautie indeed. God thē being the first light, and father of lights, is also the *chiefe beauty*, and by consequent, hee that wee ought chieflie to loue.

Yet humane Philosophie disagreeeth heere in one point from diuine, vvhich is the vvord of God.

God. For naturall Philosophy holdeth, that naturall motion is alwayes better then that which is against nature. On the cōtrarie, in matter of loue, the Scripture teacheth vs, that the loue contrarie vnto our nature, is better thē the natural. For sithence Satan by seducing *Adam* hath disfigured the Image of God in man, mans desires haue turned towards the world, and in a manner our loue hath beene fallen headlong downe from heauen to earth. The affections

ctions of the flesh are enmity with God. *Rom.*

8. If any one loue God, it is not of his owne nature, but it is a gift of God. Wherefore our Lord Iesus in the eight of Saint *Iohn*, saith, that *none can come to him, if his father draw him not.*

And the Apostle *S. Paul* pulling vs out of the myre and thick mud, commandeth vs to *seek the things which are on high.* *Coloss. 3. ver. 1. 2.*

For the saying of the Apostle *S. Iohn* is most true, that *we must loue god because he hath loued*

*vs*

*Ephe. 3. 19*

*vs first.* This is also one of the effects of the loue of God towards vs, to wit, *our loue towards him.* And there is nothing that we ought to demaund of God with more feruencie, then to haue the grace to loue him: for this is, vnto the faithfull a witnesse that God loueth him: it is the first effect of faith: it is a most expresse trace of Gods image: it is the most liuely marke of Gods children. This loue is the soule of other vertues, the rule of our actions, the summary of the

the law. This loue is the  
vpholder of Martyrs,  
the ladder of heauen,  
the peace of conscience:  
yea, I dare say, it is a tast  
and a beginning of the  
vnion and communica-  
tion which we shal haue  
vvith God in heauen.  
Our meditation cannot  
chuse a more excellent  
subiect: for what is there  
which is greater then  
God, or more sweete  
thē his loue? The profit  
likewise is no lesse then  
the sweetnesse: for men  
are good or badde, not  
because they beleeeue,  
but because they loue.  
Those

.  
*Austins*  
*Enchiridiō*  
*to Lauren-*  
*tius. c. 117.*

Those be good which  
loue good things; and  
amongst good things  
what is there like vnto  
God? vvho not onely is  
soueraignely good, but  
who also maketh them  
good which loue him.  
Let vs then endeavour so  
to doe, and to be disci-  
ples vnto the holy Spi-  
rit, which is loue it selfe,  
and vvhich vvill forme  
our hearts vnto loue;  
lest we be deceiued vn-  
der this name of loue,  
and lest we should take  
for this true loue, a cor-  
porall loue, an importu-  
nate itching, a furious  
heate,

heate, to wit, the worst of vices for the chiefe of vertues, a brutal sicknesse for an Angelicall perfection.

I know truly, that hee who shall dispose himselfe to loue God with all his hart, & to neglect all other considerations in regard of his seruice, shall necessarily incurre the hatred of the world, *whose loue is enmitie with God*, as the Apostle S. *Iames* saith. But God causeth this hatred of the world to profite vs: for, as the Apostle saith, *All things together, one with*

*Iam. 4. 4.*

*Rom. 8.*

*Psal. 141.*

5.

*with another, turn to the good of those which loue God. Euils become blessings vnto them, corporal afflictions are so many spiritual exercises vnto them, the sicknesses of the body are medicines vnto their soules: for in the hands of this soueraigne Physition, very poison it selfe becometh a medicine; his strokes are balm, as Dauid saith: and in suffering for Gods cause, there is not onely matter of patience, but euen occasion of glory. They are like scars on the forehead, honorable*



rable maimes, cōformities vnto Iesus Christ, liueries of a Christian souldier: and althrough the vnderpropping of this loue, whole sweetness tempereth this bitterness, and maketh vs reioyce for his names sake.

Some one will say, that the loue of God is an excellent vertue indeed: but that to loue him, we must know him before, and that we cannot knowe him in this life, but with a slender & obscure knowledge. This is true: but for all this,

this, we must not let to study the same, we must not suffer ignorance to bee cause of negligence: for wee cannot haue so little knowledge of God, but it wil profit vs, and stirre vs vp vnto the loue of God. One beame of his light is worth the whole Sun. A man were better to haue an obscure knowledge of God, then a cleare vnderstanding of naturall things. If a beam of the Sun do enter into an obscure den or dungeō, the prisoner by this little snip knoweth

eth the beautie of light :  
so the little which wee  
haue of the knowledge  
of God, is sufficient to  
giue vs a taste of his ex-  
cellencie, and to inflame  
vs with his loue. More-  
ouer, the knowledge  
which God giues vs of  
himselfe, is not so small,  
but it is sufficient vnto  
saluation : and the obli-  
gations which wee owe  
vnto the goodnesse of  
GOD (the causes of  
our loue) are fully re-  
presented vnto vs in his  
vvord; vvhere the A-  
postle Saint *Paul*, herald  
of the said word, saith,  
*That*

*That vnto vs is declared  
all the counsell of God.  
Acts 20.27.*

## CHAP. II.

*Five degrees of the Loue  
of God.*

**W**E are so vncapable of the loue of God, that we are euen ignorant vwhat it is. This herbe groweth not in our garden; it is a gift from aboue, coming from the Father of lights, who is loue & charitie it selfe, as saith Saint *Iohn*. It is a licour vvhich God powreth  
into

into our soules by drops as into narrow mouthed vessels. Wherefore to deale with our selues according to our owne slownesse, we will endeavour to receiue it into our mindes by little and little, and by easie steps to bring our selues to the highest degree of loue.

There are five degrees of this loue; the lowest whereof being the most imperfect, doth serue notwithstanding to raise vs to the highest.

I The first degree is to loue God, because

C

of

of the good which hee doth vs, and which we hope to receiue of him.

2 The second degree is to loue him for his owne sake, because he is soueraignely excellent, and most excellently amiable.

3 The third is, not only to loue God aboue al things, and more then our selues, but also not to loue any thing in the world but for Gods loue.

4 The fourth is, to hate our selues for Gods sake.

5 Aboue all which degrees,

degrees, that loue of God excelleth, wherewith wee shall loue him in the life to come. A loue which burneth in the breasts of Saints and Angels, which stand before his throne of glory.

We call these sorts of loue, degrees, and not kinds; because the higher degrees containe the inferiour: euen as the most excellēt white differeth frō other whitenesse lesse cleare, not in kind of colour, but in degree: steps vpō which wee must get vp, and

C 2      vpon

vpon each of them stay  
a little our spirits.

*The first degree.*

*To loue  
God for his  
blessings.*

**T**He first and lowest  
step, is to loue God  
because of the good  
which he doth vs. Vpon  
this degree of loue was  
*Dauid*, when in the 116  
Psalme hee saith, *I loue  
the Lord because he hath  
heard my voice*: and so  
in the 18. Psalme. *For  
God will be loued for do-  
ing good vnto vs. It is  
God vvhich hath made  
vs, which keepeth & gui-  
deth vs, which nourisheth*  
OUR



our bodies & instructeth  
 our soules; redeemeth vs  
 by his Sonne, governeth  
 vs by his holy Spirit, tea-  
 cheth vs by his word; ma-  
 keth vs his seruants, yea  
 his friends, yea his chil-  
 dren, yea euen one with  
 himselfe. *Plato* philoso-  
 phizing vpon the grace  
 of God, according as he  
 was able, gaue thanks  
 vnto him for three  
 things. 1. For that he had  
 created him a mā, & not  
 a beast. 2. That hee was  
 borne a Grecian, and  
 not a Barbarian. 3. That  
 not onely so, but a Phi-  
 losopher also. We that  
 C 3 are

*Ioh. 15. 15*

&

*Ioh. 17. 17*

are instructed in a better schoole, doe otherwise distribute our thanksgiving, & doe praise him for three things also. 1. That amongst all his creatures, he hath made vs men, created after his own image. 2. That frō amongst all sorts of men, hee hath made vs Christians. 3. That amongst those which beare the name of Christians, he hath made vs faithfull ones. Herunto you may adde if you will the 4. that he hath adopted & elected vs in his Sonne before the foundation of

of the worlde: hauing had care of vs not onely before we were borne, but euen before the world was made. For if a woman lately conceiuing, loue her future fruite, much more doth shee so when it is borne and embraced in her armes: so if God loued vs before wee had any being, how much more when we call vpon him and loue him with a filiall loue? Now in this grace, the lesse our number is, the greater is our priuiledge, the greater his bountie and mercie

towards vs, to bee like a few wel sighted amōgst a throng of blind men; like the portion of *Jacob* in Egypt, alone enlightened in the midst of that darknesse which couered all the country: like *Gedeons* fleece, alonely watered with his blessing, whilest all the rest of the earth is drie, and destitute of his grace. God hath enuironed vs with examples of blindness, to the end vvee might make the more account of light, and that wee should goe on in the way of righteousness

nes vvhilest the day lasteth, whilest he enlighteneth vs by his word.

All these graces depend vpon one speciall grace: which is our reconciliation with God by the death of Iesus Christ; it is he that is the conduit-pipe, through vvhich the graces of God do flow vnto vs: it is *Iacobs* ladder, which ioyneth earth vnto heauen, which ioineth man againe with God. The Angels ascending this ladder, doe signifie our prayers. The Angels descending, signifie Gods

C 5      blef-

blessings. *Jacobs* sleeping at the foote of this ladder, representeth the rest of our consciences vnder the shadow of his intercessiō. For before, on what side soeuer mā could turne his eyes, he could see nothing but matter of fear and astonishment. If hee looked on God, he saw a consuming fire, and a soueraigne iustice armed against sinners. If he looked on the law, hee saw the sentence of his condemnation: if on the heauē, he said, I am shut out thereof by my sins: if

if on the world, hee saw himselfe fallen from the empire he before had ouer the creatures: if on himselfe, he saw a thousand corporall and spirituall infirmities. By the signes in heauen, and earthquakes, he was seized with trembling and feare: then Satan, death and hell were the enemies which either drew him to perdition, or tortured him with their apprehension. But now each man vvhich hath an assured trust in Iesus Christ, looketh on all these things with another

ther eye, and singeth another song. If he looke vpon God, hee will say, It is my Father, who hath adopted mee in his Sonne. If hee thinke on the iudgement seate of the last day, he will say, My elder brother sitteth thereon, & he who is my Iudge, is also my aduocate. If hee thinke on the Angels, hee wil say, These are my keepers, Psal. 34. If hee looke on heaven, he will say, It is my house. If he heare it thunder from aboue, he wil say, It is my Fathers voice. If he consider the law,



law, he saith, The Sonne of God hath fulfilled it for mee. If he be in prosperitie on earth, he will say, God hath yet better things for me in store. If he be in aduersitie, hee wil say, Iesus Christ hath suffered much more hereof for my sake; God exerciseth mee, proueth me, or correcteth me, or rather honoureth mee, making me like vnto his Sonne. If hee thinke on the diuell, death, or hel, then he will triumph ouerall, saying with the Apostle, 1. Cor. 15. *O death, where is thy sting?*

*O graue where is thy victory? Thanks be to God who hath giuen vs victorie through Iesus Christ our Lord. If these things buzze and keepe a noise like angry waspes, yet haue they lost theyr sting. If the old Serpent pricke our heele, yet is his head bruised. If the diuell through persecutions giue vs a false alarme, yet belong we to Iesus Christ, who hath bought vs, and none shall snatch vs out of his hand. Who will fear hauing such a patron, who not onely maketh intercession*

cession for sinners, but of sinners maketh them iust? who not only pleadeth for a bad cause, but also of bad, maketh it good, because that he doth not only pray, but also pay for vs: so that to pardon vs, is not onely a worke of his mercy, but also an effect of his iustice.

These obligations vnto the loue of God, are common vnto all the faithfull. But I thinke, if each one would looke backe into the course of his life, and call to mind the time passed, there is  
none

none of vs but should  
finde iust cause to ac-  
knowledge besides these  
common benefites, ma-  
nie particular witnesses  
of the care and loue of  
God towards vs: Of de-  
liuerances out of manie  
dangers, vn hoped for  
good chances, commo-  
dious afflictions, our  
purposes crossed, but  
for our good, extraor-  
dinary means to bring  
vs vnto the knowledge  
of his truth. Shall it bee  
said, that the blessings of  
God haue rained vpon  
the sands, without ma-  
king vs more fruitful of  
good

good works? Shall we be like vnto beastes, which drinke of the brook without thinking of the spring; without raising vp our thoughts vnto GOD the well-spring of all blessing?

Meane while, vwhen wee say that God doth vs good, to the end wee should loue him; it is not because he hath any neede of our loue: but because hee would saue vs, hee would that wee should loue him; because it is impossible to be saued whilst we hate him. Moreouer, our louing

uing him also, is partly his gift; for it is he which kindleth his loue in vs. God doth not only giue vs his graces, but giueth also grace to demaund them, the hand to apprehend them, & grace to make good vse thereof; the vertue to glorifie him for the same, in such sort, as to acknowledge that wee owe vnto him not only those his good things, but euen our selues also. God doth good vnto the vnworthy; but he maketh them worthy by this doing them good: his spiritual gra-

graces being of such nature, as that they transforme such as receiue them.

This first degree of loue being holy and necessary, is not for al that any more then a beginning of the loue of God and as the first stroke of true pietie. For hee who loueth God but for his profit, is like vnto little children, who say their prayers that they may break their fasts : and to speake properly, they loue not God but themselves. Such a loue, if it extend it selfe no further,

ther, is a mercenarie  
loue, yea and iniurious  
vnto God. For it may be  
alwayes thought, that  
the end is better then  
those things which tend  
thercunto. If then the  
loue of God haue no o-  
ther end but our owne  
profit, we place the same  
aboue God, and make  
our interest more ex-  
cellent then his seruice.  
Let him then which is  
come to this first degree  
of loue, if he passe on no  
further, know that God  
pardoneth vs much, if  
hee punish not that  
which is groundeth but  
vpon



vpon the loue of our  
selues : wherefore wee  
must mount higher, &  
come to the second step.

*The second degree of  
Gods loue.*

**T**He second step of  
Gods loue, is to  
loue him, not onely for  
our profits sake, but e-  
uen for his owne sake:  
to wit, that laying aside  
all consideration of his  
benefites, yea and our  
hope of any profit from  
him, yet to loue him a-  
boue all things. *Dauid*  
speaketh of this loue in  
the

*To loue  
God, for  
Gods owne  
sake.*

the 69. Psalme, ver. 37.  
*Let all them which loue  
thy name, reioyce.* Hce  
wold haue vs loue God  
for his names sake, that  
is to say, bicause he is so-  
ueraigne Lord, wise in  
his counsels, iust in his  
actions, true in his pro-  
mises, dwelling in glory  
which none can attaine  
vnto, possessing a soue-  
raigne perfection. God,  
whose life is without  
beginning and ending,  
his eternitie without  
change, his greatnesse  
without measure, his  
power without resi-  
stance: who hath made  
the

the world by his word, governeth it by his sight, and shal ruinate it by his will: who in one vertue and perfection, which is his essence, incloseth all vertue, which is euery where dispersed in the creatures; as diuerse lines which meet in one center, doe disperse theselues by their extention. For these considerations, God ought to be loued more then for the good which he doth vs. Iesus Christ himselfe teacheth vs the same, in the prayer hee formed for vs; in which  
he

he appointeth vs to demand the sanctifying of his name, and the advancement of his kingdom, before we craue any thing for our profit. A desire which so possessed the spirit of *Moses*, and the Apostle *S. Paul*, that forgetting themselves, they desired rather to be blotted out of the booke of life, and to be accursed, then that God should not be glorified.

Wherefore to plant in vs this loue, which loueth God for his owne sake, it is necessarie to know

know so farre forth as we may, what hee is in himselfe, and wherfore soueraignly to be beloved.

Wee naturallie loue beauty: now light is the chiefe of beauties, without vvhich all other beauties doe nothing differ frō deformities. God then beeing the chiefe light, is necessarily the chiefeft beautie: *He is the father of lights,* saith S. Iames. *The fountaine of light is in him,* and through his light we see clearly, saith Dauid in the 36. Psalme. For this  
D      cause.

cause, when hee first set  
 his hand vnto the crea-  
 tion, he began with the  
 light, as a thing best re-  
 presenteng his nature.  
 Hee is the Sunne of iu-  
 stice: the Sunne which  
 setteth not, which ma-  
 keth no shadow; vnto  
 vvhich all things are  
 transparent: which not  
 onely enlighteneth the  
 eyes, but euen giueth  
 sight. And iudge you  
 vvhath this soueraigne  
 brightnesse is, seeing  
 that *the Seraphins stan-*  
*ding before the Throne*  
*are dazled, and faine to*  
*couer their faces vwith*  
*their*

*Psa. 146. 8.*

*Esay 6. 2.*

*their wings, as Isay saith,*  
beeing not able to en-  
dure so great a splendor.  
For if at the glorious ap-  
parition of the humani-  
tie of Iesus Christ, the  
Sunne shall be darkned  
as some litle light at the  
appearing of a greater,  
what may be the splen-  
dor of his Diuinitie?

If you will consider  
the life of God, ours is  
but a shadow, and no-  
thing in comparison.  
For our life is a flowing  
and succession of parts:  
but God possesseth his  
life entirely at one in-  
stant, & all at once. Hee

*The life of  
God.*

D 2    who

who wil know what the life of God is in comparison of mans life, let him compare the Sea with some litle Brooke.

1. The sea is very great, and the brooke very litle. 2. The sea budgeth not from his place, but the brooke runneth still forth, and is alwayes a new water. 3. The waters of the Sea come from no other place; but al running waters come from the sea, and return thither. The like is the life of God compared with ours. 1. His life is infinite, and ours verie short.



thort. 2. His life consisteth in rest, and to possess his life at one instant : but our life is a fluxe, and succession of parts. 3. His life commeth from none other, but our life commeth from him, Acts 17. ver. 28. and returneth vnto him againe, as *Salomon* saith in the 12. of *Ecclesiastes* : *The earth returneth vnto the earth as it was before, and the spirit vnto God which gaue it.*

Gods knowledge is also a bottomlesse pit. He knoweth all things, yea euen such as are not.

D 3 Things

*The knowledge of God, what it is.*

Things passed, are not passed vnto him: the future are present before him. Hee soundeth the heart: he seeth through the cloake of hypocrisie. Wee behold things one after another, but he seeth them all at one view: as if a man were all eye, and should see all that were about him without turning himselfe. We see things because they are: on the contrary, things are, because God seeth them. For in God to see, is as much as to will: and his will is, to doe. To know things,

things, wee looke vpon them: but God to know things, looketh on himselfe, because that in his wisdom hee hath the models of all things, and in his will the sentence of all chances.

How admirable also is his holinesse! It infinitely surpasseth the holinesse of Angels and Saints: as it is said in the booke of *Iob*, chap. 15. *Behold, hee hath no assurance in his Saints, and the heauens are not pure in his sight: how much more abominable and vile is mā, who drinketh*

*His holines.*

*iniquity like water.* Euen as the holie Scripture calleth the highest heauen, the heauen of heauens, because it incloseth the inferiour: so also it calleth God, the holie of holies, because his holinesse incloseth that of al the Saints, as being infinitely inferiour. The holinesse of the creature is a quality: that of God is his substance. God is holy of himselfe; but men & Angels are not Saints, but because God hath sanctified them.

*His iustice.*

Also, after a cleane contrarie manner vnto men

men, is he iust. For men are iust, because they do iust things. In God it is otherwile: for the things are iust because God doth them. For he is iustice it selfe. Wherefore, hee is iust for no other cause, but for that hee doth according to his wil: according to which he hath giuen vs his law, the perfect rule of iustice; which he not onlie setteth before vs, but also writeth it in vs, and engraueth it with his finger in the stone, as he promisetht vs in the 31. of *Jeremy: I will put my*  
D 5 law

*law into them, and vwill write it in their hearts. Hee loueth iustice and truth. Hee hateth the workers of iniquitie, he rooteth out liers, hee hateth the bloodthirsty and deceitfull man. Psal. 5.*

*His goodnes*

VVhat shall we say of his goodnesse? through which hee loueth them which hate him, by which hee causeth his Sunne to shine vpon the iust and vniust, the good and bad: by which hee raineth down his goodnesse euen into the mouthes which are open to blaspheme him.

Aboue

Above all, this infinite goodnes shineth in the person of his Son: This Sonne so begotten before all eternitie, that he yet now begetteth him: Sonne without beginning of time, Sonne of the like age as his Father: Essentiall Word, eternall Wisedom, God euerlastingly blessed.

That Son which *Esay* calleth *the Father of Eternitie*, would make himselfe the Sonne of man, to the end that we might bee children of God: yea was content to be borne in a stable,

to

*Esay 9.*

*Christi m  
ratio, passio  
resurrectio*  
E

to the end that vvee might be receiued into heauen; to be borne amongst beasts, to the end that wee might bee companions with Angels. Hee who is the Word it selfe, was content to stammer as a childe, to the end that wee might speake vnto God in all libertie. Hee who is the bread of life, vvas content to be hungred, to the end wee might be satisfied. Hee who is the fountaine of life, was content to be athirst, to the end our soules might be moystened.



ned. Briefly, hee who is  
life it selfe, hath suffered  
death, that hee might  
giue vs life. All this for  
vile creatures, yea ene-  
mies vnto God, that he  
might make them of  
slaues vnto Sathan, his  
owne children, and  
transport thē from hell  
into his kingdom. These  
are the bottomlesse pits  
of the bountie & good-  
nesse of God, which do  
gently swallow vp our  
soules; there is pleasure  
to lose ones selfe therin.  
For these are the bot-  
tomlesse depths of the  
grace of God, which  
passe

1. Pet. 1.  
& 12.

pasſe our vnderſtan-  
ding, but doe recreate  
our hearts; which giue  
matter of admiration,  
and alſo no leſſe ſubiect  
of conſolation. Here are  
the higheſt witneſſes of  
his loue: heere are all his  
fatherly affections laied  
open; all the riches of  
that grace vvhich the  
Angels themſelues ad-  
mire, and as Saint *Peter*  
ſaith, *endeuor to pry pro-  
foundly into*; louing in  
this caſe the goodneſſe  
of God, not for their  
owne profit; but in reſ-  
pect of God himſelfe:  
for Ieſus Chriſt is not  
come

come into the world for their redemption.

Now to what end all this, but that wee should loue him vvho hath so much loued vs, and admire with ioy the treasures of his grace? O God, as thy greatnesse is incomprehensible, so also thy bountie is infinite: our spirits are stopped with this contemplation; our words are beneath our thoughts, and our thoughts yet much lower then the truth. We speak of this greatnesse but stammeringly, our praises do a-  
base

base thee, wee draw the picture of the Sun with a coale. But ô God, raise vp our soules to thee: and if our spirits be too weake to knowe thee, make our affections ardent to loue thee. Thou who wast pleased to bee our Father, touch our hearts with a filiall affection. Thou which giuest vs occasion to loue thee, giue vs also the motions thereof. For, as much as we are poore in means, so much are we vncapable to receiue them, and to loue thee after hauing receiued them,

them, if thou thy selfe  
doest not plant thy loue  
in vs.

All these considera-  
tions do raise vp our spi-  
rits to loue God, not for  
our selues, but for his  
owne sake: which ap-  
peareth also in this, that  
our loue to God cannot  
be well directed, if it be  
not formed vpon the  
modell of that loue  
wherewith God hath  
loued vs. Now God lo-  
ueth vs for the loue of  
himselſe, as he ſaith by  
the mouth of *Eſay*: *It is  
I, it is I, that blotteth out  
thy ſinnes for mine owne  
ſake.*

*Eſay 43.*

*sake.* And it is the prayer which *Daniel* maketh in his 9. chap. *Lord hear, Lord pardon, Lord tarry not, but hasten for thine owne sake; for thy name hath beene called vpon this cittie, and vpon thy people.* God considereth that we bear his image: he considereth that we are vnwoorthy of his grace, but that it is a thing vworthy of his bountie, to doe good vnto the vnworthy, and which is more, to make them worthy by doing them good. Hee considereth that his Church is

is like vnto a flocke which carieth his name, and is called the people of God; and therefore he wil not let it be Sathans prey, nor a matter of triumph vnto the aduersarie.

*The third degree of the loue of God.*

**T**He third degree or steppe, is so to loue GOD aboue all things; that we should loue nothing in the world but for his sake. For example, there are many persons and many things in the world that

that wee cannot keepe  
our selues from louing,  
yea, and it would be ill  
done not to loue them.  
So a father loueth his  
children, a wife her hus-  
band; our kindred, allies,  
neighbours and friends  
haue part in this amitie.  
So a man loueth his  
health, his house, his  
land, his studie, &c. To  
go about to dispossesse a  
man of the loue of these  
things, would be an in-  
humane doctrine, and  
more then tending to  
brutalitie. *Hee is worse  
then an infidell that hath  
not care of his familie,*  
saith



saith the Apostle. Pietie  
rooteth not out these af-  
fections, but doth hus-  
band them; and of mi-  
strisses which they were,  
maketh them but hand-  
maids vnto the loue and  
feare of the Lord: No  
more then *Iosua* would  
kill the Gibeonites, but  
subiected them vnto the  
seruice of Gods house.  
For then doth a father  
loue his children as hee  
ought, if in bringing  
them vp, he purpoe to  
vse thē as men doe yong  
plants, which shall one  
day bring forth fruit to  
the glory of God. If he  
so

so remember himself to be their Father, that he bee yet more mindfull that God is his. Then a man loueth his friends as hee ought, whē he loueth them because they loue God, and because hee seeth the image of God shining in them. So we shall then iustly loue health, when wee shall loue it, not because it is more gamesome and without paine, but because it bringeth vigour vnto our bodies, and libertie vnto our mindes to serue God in our vocation. The like ought to

to be laid of riches, of honors, of knowledge, things which one may honestly loue; prouided that their loue doe not distract vs frō the loue of God, but may rather thereto aduance & help vs to performe good workes. And as there is not any so little brooke but it leadeth vnto the sea: so let these goodneses of God, seeme they neuer so smal, lead our thoughts to this great depth of the goodnes and greatnesse of God. Briefly, all our liues and affections towards

wards our neighbours, shall be well squared out, when they shall be branches & brooks of Gods loue, and a reflexion of our sight, which from God glanceth vpon his image. Neuer loue the persons for that which is about them, but for what is in them. Esteem not of men, as of purses for the money which is therein. If you honour a man because he is well clothed, by consequence ought we to salute sattin in whole peeces. If you account of a man for his honours sake, you tie his

his dignitie to his titles  
and to his habite: which  
things being takē away,  
there is no more of any  
thing which ought to  
bee loued; as a horse  
which carieth an idoll,  
which being takē away,  
hath no more rcueren-  
ces done about him. On  
the contrary, if you loue  
a man because hee fea-  
reth God, because he is  
firme in the faith, for-  
ward in the knowledge  
of GOD, true in his  
words, iust in his acti-  
ons, charitable towards  
the afflicted, burning  
with the zeale of Gods  
E house

house, you shall neuer want occasion to loue him. Take away from him his goods, his honours, yea his cloathes, yea euen his bodie; all these ornaments wil remaine, and that excellencie which consisteth in the image of GOD, and the graces of his Spirit.

I am not ignorant, that the secrets of mens harts are very deep; and oftentimes the friends vvhich a man chuseth for vertuous, do becom vicious, or else shewe they were neuer otherwise.

vvisa. In this case the man which loueth God, ought to reprehend his friend, and to reforme him if hee can possible. Flattery hath takē away from true friendship all his termes, except the liberty to reprehend. To be afraid to chide ones friend, least wee should offend him, is a respect full of cruelty: as if whē hee were readie to bee drowned, thou shouldst feare to catch him by the haire of the head, lest hee should leese a haire or two. If by these reprehensions thy friend

do not amēd, the friendship of a man must then giue place vnto Gods loue. We must doe like *Moses*, who made vse of his rod whilst it was a rod, but fled from before it when it became a Serpent. And yet in this case it were better to separate our selues by little and little, and to vnslow friendship rather then to teare it asunder.

Vnto all these difficulties the loue of God serueth as a rule. Many heathen haue gathered a number of precepts of friendship, but haue not  
dis-



discovered this secret, which ruleth all their rules, that is, to learne first to loue God, and to cause our friendships to be deriued frō his loue. Such as the braine is vnto the sinewes, the liuer vnto the veines, and the heart vnto the arteries, that very same is the loue of God vnto humane friendshippes; that is to say, they are but threds & branches which depend thereon. This diuine loue not being therein, friendships are no friendships, but a conspiracy, an accord

or agreemēt to disagree with God: friendships grouēd vpon pleasure or vpon gaine, which ceasse vwhen pleasures leese their taste through age, or when profite diminisheth, or is not equally distributed: but friendships grouēd vpon the loue of God, are firme, because they are grounded vpon a sure fōundation. Which loue ought so far to aduance it selfe, that for the loue of God wee ought not onelie to loue our friends, but euen our enemies, because God wil-

willeth it. Math. 5. Because that amongst these enmities, some marks of Gods image doe yet appeare; because they are as it were rodde in Gods hand for our amendment, & inforcements vnto his feare.

*The fourth degree of the  
loue of God.*

**W**E are not yet at the highest. For wee must come euen to the hating of our selues for the loue of God. For euen as there is not in man, any loue more

*To hate  
ones owne  
selfe for the  
loue of  
God.*

E 4 strong

strong or more naturall  
then the loue of our  
selues: so is it that same  
which most resisteth the  
loue of God, and which  
is most vneasy to be sur-  
mounted. That which  
the shirt is in our cloa-  
thing, the same is the  
loue of our selues in our  
affections, to wit, that  
which is last put off.  
There wee are to fight a  
great combat: it is as it  
were Sathans last in-  
trenchment, frō whence  
hee is vneasily driuen a-  
way. Yet none can loue  
God as he ought, vvho  
hateth not his owne na-  
ture;

ture; who is not grieued at his owne desires, and maketh not mortal war against the, being desirous to finish this combat by death, and to be dissolved, that he might be with God: readie to be prodigall of his blood, that hee may be sparing of Gods glory: waxing wearie of this bodie of ours, as of a mouing prison or portable sepulcher. Like vnto him that being in prison, looketh through the grates, desiring his liberty: so looke you not to get out at the doore, you shall onely

get out through the ruines thereof, by the destructiō of this body: as whē the prison sinketh, & the prisoner escapeth at some breach thereof. Hee which shall haue most made warre with himselfe, shall haue the more peace with God: hee which shal not haue pardoned himselfe, God shall pardon him: hee which shall haue despised, yea hated his owne life, he shall haue it.

*Luke 9.  
& 14.*

Here is the fourth degree or step of loue, and the highest that man can reach vnto in this life.

life. It was this degree of loue, which made the Apostle to cry out: *Alas miserable mā that I am, who shal deliuer me from the body of this death?* It was this degree of loue which caused *David*, hauing a scepter in his hand, being vanquisher of his enemies, & filled with earthly riches and honor, to acknowledge himselfe but a stranger & wayfaring man vpon earth. It is this degree of loue which hath sustained Martyrs in their torments, the heat wherof hath beene hotter then the

Rom. 7. 24

Psal. 39.  
& 129.

the heat of the fire: can you think that they had their muscles of Steele, or bodies vncapable of torment & paine? it is not so. But as the heate of a feauer dries vp outward vlcers, and a lesser heate is surmounted by a greater: so the interior heat of Gods loue did surmount the heat of the flame, & had more strength to sustaine thē, then pain had power to preuaile against them. Martyrs, whose vertues do yet vnto this day sustaine our vices; whose ashes doe yet heate our cold-



coldnesse; whose bloud doth yet cry, speaking both for the truth of the Gospel, and against our slacknes, who in a little time are so farre degenerate from their constancie: Surely if they doe not serue vs for an example, they will serue vs for a reproach and condemnation.

Now to come to this degree of loue, we must haue a long and hard combat: for our flesh is rebellious & mutinous, and couetousnes so rooted therein, that to pluck it vp (as witnesseth the Son

*Math. 5.**Coloss 3.**2. Cor. 12.**Gala. 5.*

Son of God himfelfe) is as if a man should cut off a hand, or plucke out an eye. And Saint *Paul* also calleth *our desires our members*. Notwithstanding God saith, that *he wil make an end of his worke in our infirmitie: hee maketh vs to be victorious, but after many fals*. Oftentimes man being placed as in a crosse-way, between the spirit and the flesh, betweene the loue of God and the loue of the world, hee feeleth contrarie suggestions; & a maruellous combat. How many times

times commeth it to  
passe, that after the loue  
of God hath had the  
vpper hand, & that the  
faithful hath resolved to  
be good, by and by his  
desires doe reassemble  
thēselues, & giue a new  
assault vnto the feare of  
God? The faithfull being  
thus assailed, either with  
some appetite of re-  
uenge, of rapine, or lust,  
shall feele this loue of  
God speaking thus vnto  
him in his heart: Miser-  
able man, whither go-  
est thou? doth not God  
see this? despisest thou  
his threatnings? reiectest  
thou

thou his promises? forgettest: thou thy vocation? Wherefore wouldest thou grieue the Spirit of God? wherefore wouldest thou bring a scandall vpon his Church? Where are the promises which thou hast made him? where is thy mindfulness of his benefits? Is this the way to the kingdome of heauen? Art thou assured that being fallen, thou shalt rise againe? For a little pleasure mingled with bitterness, vvilt thou trouble the peace of thy conscience? For a little  
pot-

pottage of herbes, wilt thou neglect thy birth-right? At these suggestions the faithfull wil stay himselfe, he will sigh before God; and like *Samson*, hee will breake the bonds of his desires: but all is not yet done, nor this rebellious flesh is not yet quelled. For after these holy resolutions, we haue for certain spaces, great dulnesse againe. Then the diuell espieth occasion, if hee see vs in bad companie, if hee see vs idle, if wee haue discontinued prayer, reading or hearing of the

the word of God, then our desires doe rouze themselves vp againe; then the contrarie suggestions of the flesh and the spirit struggle together for mastery: which maketh the life of the faithful oftentimes seeme bitter, euen to the desiring of death to end this combat. O miserable nature, enemy to it own selfe! ô ingrafted and deepe rooted corruption! ô mutinous sedition which wouldst bring vs back into Egypt: which after our coming out of Sodom, makest vs look back

backe againe, like vnto  
*Lots* wife; & makest vs  
loth to leaue the euill  
we are come from. Cor-  
ruptiō which troubleth  
our best actions by bad  
suggestions, and be-  
smeareth them vvith  
some euill. If wee think  
vpon death, our flesh  
suggesteth vnto vs, that  
there is yet time inough  
to thinke thereon. If we  
heare or read the repre-  
hensions of gods word,  
it perswadeth vs that it  
is spoken vnto others. If  
we thinke of heaven, it  
saith, we shal come time  
enough thither. If thou  
thin-

thinkest to giue almes,  
it will softly suggest in  
thine ear, What know I  
that I shal haue no need  
thereof my self? If thou  
wouldest reprehend thy  
friend for his amend-  
ment, it will draw thee  
by a cruel respect, name-  
ly, for feare of offending  
him. Each good affectiō  
hath as it weretwo cares  
like a pot, by which the  
flesh and the world take  
hold to hinder the exe-  
cution thereof.

Hecere then wee must  
carefully haue recourse  
to Gods assistance, and  
imitate *Rebecca*, who  
had



had recourse vnto praiser when two children stroue in her wombe: a most expresse figure of these two men which are in euery faithfull person; the one which is the old, the other which is the new man; the one our corrupted nature, the other the regenerate spirit, which doe couet one against another, as saith the Apostle *S. Paul*. Wherefore also God answered *Rebecca*, *The elder shal serue the younger*. For the old man must be subiected vnto the new, vntill hee be fullie ran-

*Gal. 5. 17.*

ranked in due obedience vnto God.

*The first degree of the  
loue of God.*

*How the  
Saints in  
glory doe  
loue God.*

**T**Here remaineth now the last and chiefest degree or step, which is the loue wherewith we shall loue God in the glorie celestiall. For wee loue things according as vvee know them. We shal therfore loue God much more then, because wee shall much better know him. *Now (saith the Apostle) we know in part, now we see*

*1. Cor. 13.  
12.*

*see as in a glas obscurely;  
but then we shall see face  
to face.* Our loue which  
seeth from a farre off,  
and which is distracted  
by diuers obiects, shall  
then see neere at hand,  
and shal wholly be fixed  
vpon God. And as when  
two great high swelling  
riuers come to encoun-  
ter one another, they  
make a maruellous in-  
undation: so the loue of  
our selues and the loue  
of God, are like two  
streames which neuer  
ioyne themselues toge-  
ther on earth, but shall  
meete in heauen. What  
then

1. Ioh. 3.

then shall the vehemencie be of both these affections, when they shall be mingled both together, and ioyned in one loue? *For then in louing God, wee shall loue our selues, because God shall dwell in vs, and because that* (saith the Apostle *S. Iohn*) *wee shall be like vnto him.* Neither are we to doubt, but that the Angels and Saints doe loue themselves ardently, but with a loue which distilleth from the loue of God. O happy and admirable loue of ones selfe, which is mingled

mingled with the loue of God! Let vs forbear to loue our selues vntill that time: & let vs loue nothing in our selues but what doth prepare vs and entertain vs with the hope of this loue.

But because this loue, with which we shal loue God in Paradise, doth grow from the view & contemplation of his face, (for loue is kindled by the sight) let vs learne vvhhat sight this shal be, that shall cause this our loue. Our bodily eies see things by two meanes, either by recei-

F uing

uing their images; for  
so we see the bodics ex-  
posed to our view; or by  
receiuing into our eyes  
the thing it selfe vvhich  
wee see: so wee see the  
light, which wee see in  
such sort as that it ente-  
reth euen into our eyes.  
Now God vvho is the  
chiefest of lights, will  
make our soules to see  
him in heauen in this  
latter fashio. *For hee  
dwelleth in his Saints, &  
is in the all in all.* But in  
this life he causeth him-  
selfe to be seene by ima-  
ges, that is, by the con-  
templatiō of his works,  
in

in vvhich hee hath im-  
printed a picture (as it  
were) of himselfe , and  
the expresse markes of  
his vertue. Therefore we  
shal then see our God in  
such sort as we now see  
the light: but that now  
we see it not but by the  
windowes of the body,  
that is, by the eyes: for  
then wee shall receiue  
throughout all our parts  
the light of God, which  
shall enlighten vs on all  
sides with the beames  
of his holinesse. Euen  
as if a man were all eye  
throughout, & should  
receiue light in himselfe

on all sides.

1. Ioh. 3.

Prin &  
Thumim.  
1. Ioh. 4. 8.

This same sight of God, will make vs like vnto God, as Saint *Iohn* saith, *We shal be like vnto him, for wee shal see him as he is.* For as a looking-glasse cannot bee exposed to the Sunne but it wil shine like the same: so God receiueth none to contemplate his face, but hee transformeth them into his own likeness, by the irradiation of his light and perfection. And as God is charitie and loue it selfe, as the same Apostle teacheth; it is necessary that  
the



the creature beeing by this view made like vn-to God, should also bee seized with this loue, & enflamed with this spirituall fire: A fire which hath giuen name vnto the Seraphins, so called because of their ardour, which is nothing else but the loue of God, the seruour of their zeale, & their readines to do him seruice.

Here necessarily must end these degrees or steppes of loue, and our meditation can mount no higher: it is the last steppe of *Iacobs* ladder,

F 3 by

by which we mount vp  
vnto God.

## CHAP. III.

*of the marks and effects  
of the loue of  
God.*

**W**E all make pro-  
fession to loue  
God, but few loue him  
seriously. By this profes-  
sion we deceiue mē, yea  
wee deceiue our selues,  
but cānot deceiue God.  
Wherefore it is necessa-  
rie to bring hither the  
touchstone, to discerne  
the true and pure loue  
of God from the false,  
and

and of base allay.

As there are five degrees of true loue, so are there also five marks to discern it.

1 The first mark of the true loue of God, is, *that it quencheth all vnchast lones.*

2 The second mark & effect of this loue, is, *that it bringeth peace & tranquillity to the mind.*

3 The third is, *charitie towards our neighbours.*

4 The fourth is, *the pleasure to communicate often with God.*

5 The fifth is, *the zeale*

*of the glory of god, which  
reioyceth or sorroweth  
according as God is ho-  
nored or dishonored.*

Whosoever feeleth in  
himselſe these effects,  
may assure himſelſe that  
hee loueth God vvith a  
true affection, yea al-  
though that ſome cold-  
neſſe chance amongst  
this holy ardour, and  
that the loue of himſelſe  
be mingled withall; yet  
this loue for being weak  
ſhall not let to be true,  
prouided, it do daily go  
on tending vnto perfe-  
ction. Let vs run ouer  
again eache one of theſe  
marks,

markes, that wee may knowe them more perfectly.

*The first marke of Gods loue.*

**T**Here are three sorts of loue : the one whereof, is euer good: the other is euer bad: the third, good of his owne nature, but accidentally bad because of our bad disposition. That which is alwayes good, is the loue of God, in which it is impossible to sinne through excesse: and in this point it is good to

*That vn-  
chast loues  
must be ex-  
tinguished.*

F 5      let

let slip the reanes of our desires. The measure of louing God, is to loue him vvithout measure. The loue which is alwaies bad, is the loue of murder, of theft, and of vnchaste pleasures, &c. The loue which beeing good of it owne nature, becommeth euill by accident, is the loue of meate, of drinke, of ease, or recreation; appetites which are naturally good and necessarie, but which we make to be bad by excesse and intemperance.

The loue of God doth  
di-

diuerfly behaue it ſelfe  
towards the other two  
ſorts of loue. For it rank-  
eth the later within the  
limits of mediocritie, &  
teacheth vs to ſatisſie  
our neceſſity, & not our  
curioſity. It reiecteth all  
farre-fetched delicates,  
beeing the diſtaſte of a  
proud ſtomake, which  
awakeneth it ſelfe vvith  
artificiall meanes : tea-  
ching vs to nourish this  
body, ſo that it may not  
be a hinderance to the  
ſoule: to vvatch and be  
ſober leſt we enter into  
temptation. As for the  
ſecond loue, it can in no  
wiſe

wise remaine with the loue of God : but the feare of God doth wholly cut it off, because that in a thing entirely bad, wee are not to seeke for any mediocritie. None can be a fornicator, an adulterer, or a murderer by measure; for the least inclination vnto these thinges is sinne against God.

But aboue all, the strength of Gods loue is shewne in rooting out of our hearts vnchaste loue, which kindleth in the mindes of worldly men a fire-brand of filthy



thy desires, which defile our soules with a thousand beastly thoughts, & importunate; which of our bodies dedicated to bee temples of God, make an infectious brothell, and (as saith Saint *Paul*) of the members of Christ do make them the mēbers of a harlot. Pleasures which weaken the body, coole the spirit, and abate courage, which after the strength is consumed, leaue yet a desire. Infamous pleasures, which place men beneath beastes; of which, man in this point ought

ought to learne the laws  
of continencie and sobrietic. Traiterous pleasures, which embrace a man to strangle him; dally with him on the lappe of delight, as *Dalilah*, play'd with *Samson*, that they may deliuer him, not to the Philistians, but vnto the diuell; who hauing poaked out the sinners eyes, oftentimes lead him this way vnto the temple of the Idoll. Yet as if this were not enough, man hath chosen out a painefull way vnto his pleasures; they are not esteemed if

if not troublesome. The stollen waters are sweetest, saith *Salomon*; and the malice of man supposeth all other entries better then the legitimate.

The loue of God entering into the spirit of any one for to purge it, doth presently void out this filth, and smothereth vp this loue by his greater force: which teacheth vs to loue in our neighbors, not their bodily beauty, but their soules ornaments. This holy loue hauing for his obiekt the chiefe of spirits,

*What is  
true beauty.*

rits, loueth consequent-  
ly in men their spirituall  
beautie, a beauty which  
cōsisteth in the image of  
God: an image, whose  
principal lineaments are  
iustice and holinesse.  
A beautie which is not  
superficial as that of the  
bodie, which hideth  
within it selfe bloud,  
brain, and things which  
one may not behold  
without horror; but it is  
a beautie which exten-  
deth it self vnto the bot-  
tome, as the beautie of a  
diamond, or of the light  
it selfe. The beautie of  
the body, is but a flower  
which

which is withered with age: but the beautie of the soule is not subiect vnto time; and vvhich is more, the wrinkles which it hath, are done out with time. Many women might haue bin more happy if they had been lesse beautifull; for their beauty hath plentifully afflicted them: but spirituall beautie is alwayes accompanied with Gods blessing. Besides, consider attentively the fairest visage of the world, and you wil becom neuer a whit the more faire your self, but

*famine  
for no fa-  
mifortunate*

but shal rather seem the  
fouler becing neere it.  
But carefully to con-  
template a soule which  
God hath embellished  
with vertue, will make  
you become vertuous,  
and will forme you ac-  
cording to his example.  
Carnall eyes perceiue  
not this beautie, and  
pleasure knoweth not  
what it is. For, as a horse  
louing a mare, thinketh  
that in the world there  
is no other beautie: so  
the carnall and sensuall  
man, thinketh there is  
no other beautie but  
that which through the  
sight

sight toucheth his desires. But the view of the faithfull pierceth further; and oftentimes cleane through a corporal beautie, seeth the verie image of the diuell. Cōtrariwise, the inward beauty is oftentimes vnder an exterior foulenesse: as that of a flubbered diamond; & that of Iesus Christ during his opprobrious handling; wherof *Esay* in the 53. cha. saith, that there was not in him either forme or beautie: and yet in the 45. Psalme, he is called the most faire amongst

amongst the sonnes of men. As the beautie of the Church, whereof it is said in the first of Canticles, that shee is browne, and yet faire; beeing blacke without, and burnt with afflictions, vvhich notwithstanding blot not out her inward beautie.

Therefore that women curious of their beauty, may rather studie to adorne themselves inwardly, as it is said in the 45. Psalme, *The Kings daughter is full of glorie within*: Let them take heed lest in decking artificially



ficially their bodies,  
 they become a snare of  
 desires, an instrument in  
 the diuels hand. A soul-  
 dier hauing a sword that  
 hath surely serued him  
 in many combats, vwill  
 be carefull to scowre &  
 polish it: and doe wee  
 maruell if the woman  
 hauing serued Sathan to  
 ouerthrow *Adam*, bee  
 carefully decked & em-  
 bellished by him; and  
 that women are so curi-  
 ous in ornaments, by  
 the suggestion of the di-  
 uell?

*fœmina  
 formosa,  
 diuiciosa.*

But wee whom God  
 hath honored with his  
 know-

knowledge, to the end we might bee inflamed with this loue, let vs shut our eyes to these allurements, possessing (as saith *S. Paul*) our vessels in holinesse: abstaine your selues not onely from euil, but also from all appearance and occasions of euill. Eschue idlenesse, for it is the pillow of vices. Let Satan, coming to assaile you, find you euer occupied. Flie bad companie, filthy talk, books of loue; for they are fire-brands of lust, the hookes and baits of the diuell. None cometh

cometh to doe euill but  
by these accessaries: yea  
the euill is alreadie in  
these accessaries. Many  
will say, that they are  
chast of body, but their  
eyes, their eares, and  
their thoughts are cul-  
pable of lust. Yet Christ  
saith, that hee who loo-  
keth on his neighbours  
wife to lust after her,  
hath already cōmitted  
adultery. The best com-  
pany and the best busi-  
nes to diuert our minds  
from this euill, is the  
carefull reading of the  
word of God ioyned  
vnto prayer. Saint *Au-  
gustine*

*gustine* in the 8. booke of his Confessions, cap. 8. & 12. saith, that when hee was vpon termes of rendering himselfe a Christian, that vvhich most troubled him, was, that hee must leaue his fornication; and that in this combatful anguish, hee withdrew himselfe into a garden, vvhere twice he heard the voice of a child, as it were, coming from the houses hard by, saying, *Take and read.* At this voice hee tooke the booke of the Epistles of *S. Paul*, and chanced at the first opening

opening of the booke,  
on this text of the 13.  
chapter to the Romans,  
where he saith: *Let vs  
walke honestlie as in the  
day time, not in riot and  
drūkenness, not in cham-  
bering and wantonnesse,  
neither in strife or envy;  
but put yee on the Lord  
Iesus Christ, and haue no  
care of the flesh to fulfill  
the lusts thereof.* There  
was enough for him: &  
thereupon, were it that  
this voyce came from  
God, or that it chanced  
by other meanes, he re-  
solved to followv the  
counsell of the Apostle,

G      who

who without looking for any reuelation ther-vpon, doth sufficiently manifest vnto vs the wil of GOD touching the laying off of these desires.

*The second marke of the  
loue of God.*

*Peace and  
tranquillity  
of the soule.*

**T**His same loue bringeth forth another effect, by which it is to be knowne, to wit, the peace and tranquillitie of the soule: it chaseth away feares, asswageth cares, sweetneth afflictions. For what euill soe-  
uer

uer happeneth him who  
loueth God, he wil euer  
remember the sentence  
of the Apostle, Rom. 8.  
*That all things turne to  
the best for them vvhich  
loue God.* Euen their  
crosses becōe blessings:  
their bodily pouerty is a  
spirituall diet vnto thē;  
their banishments teach  
thē to leaue the world:  
their sequestering from  
honors is their approach  
vnto God: their ene-  
mies are their Physiti-  
ons, causing them to be  
warie, and to liue in  
Gods feare. Their cor-  
porall diseases are spiri-

tuall cares : death is an entrie into life, and a bringing foorth, by which the soule is deliuered of the body, as of her last after-birth; and cometh forth of a darke den, to enter into Gods light. The passage thorough afflictions, resembleth the passage of the red sea: for the wicked are ouerwhelmed therein, they are vnto them forerūners of dānation; but the faithfull and Gods people finde that way a passage vnto the Land of promise.

This very same loue  
of



of God, will suggest vn-  
to the faithfull this  
thought: Seeing that I  
loue God, it is certaine  
that he loueth me. For  
*S. Iohn* saith, that *we loue*  
*him because hee loued vs*  
*first*. For I had not na-  
turally in me any incli-  
nation to loue him; but  
it was hee who louing  
me, framed my heart to  
loue him. Now if God  
loue mee, hee intendeth  
my good; and he can do  
all that he will, nothing  
hapneth but according  
to his will. Hee will not  
then permit that any e-  
uill happen me; he will

1. Ioh. 4.

G 3      turne

turne my euills vnto  
good for my saluation:  
he will leade mee there-  
vnto, through a waie  
thornie vnto flesh, but  
healthfull to my soule.  
Briefly, the loue of God  
excludeth feares, and is  
the prop of our assu-  
rance, as saith the Apo-  
stle Saint *Iohn*: *There is*  
*no feare in charitie, but*  
*perfect charitie driueth*  
*forth feare.* This same  
loue sweetneth afflicti-  
ons, and maketh our  
Lords yoake easie and  
tolerable. For you shall  
see by experience, that  
in a house where loue  
is

1. *Ioh.* 4. 8.

is great betweene the husband and the wife, they passe the bad time ouer with content, and haue mutual consolatiō one of another: yea, to haue a faithfull friend, into whose bosome you may shed your teares, and poure forth your complaints, doth bring a man much ease, although it bring no remedy. How much more shall the faithfull soule find & feele in the loue of his God? of God, who not onely knoweth our euils, counteth our sighes, laieth vp our  
G 4 teares

teares in his vessels; but who can and will remedie them: and not onely remedy them, but turne them to good; giuing vs in our afflictions, not onely occasion to suffer, but euen matter of reioycing. So the faithfull speak in the 46. Psalm: *Let the waters of the sea make a noise, and let the mountaines shake by the rising of his waues: in the meane time the brooks of the riuer shall reioyce the city of god.* These troublesome waters are the people banded against God, as is expounded in the Apo-

Apocalypse, chap. 17.  
These brooks which in  
the meane time doe re-  
ioyce the holy citie, are  
the instructiōs of Gods  
word, whole voyce is  
our consolation. For in  
his afflictions the faith-  
full will turne aside his  
eyes from his enemies,  
and from al second cau-  
ses, and wil say: Lord, it  
is thou that hast done it;  
I receiue this affliction  
at thy hand; make this  
proue healthfull vnto  
me, & permit not that  
I euer come to murmur  
against thee, or to kicke  
against the prick. Wee

G 5 swal-

swallow with the better resolution a bitter potion, when it is presented vs by a friendly hand, whose ignorāce or falsehood we feare not. VVe find all these things in God, who moreouer maketh venomes themselves to prooue good medicines.

So the loue of GOD is a retraite and shelter against all anguish: it is the ground of true peace: it is the prop of our assurance, which causeth vs to despise the threatnings of men; to looke on the enterprises of  
great

great men, and the risings of people with disdain; which causeth vs to find ease on the rack, and to looke on deaths face with assurance, and take off his maske to see Iesus Christ, which cometh vnto vs vnder that shew: which maketh the faithful to stand vpright in the midst of the ruines of his country. This holy loue made S. Paul to say, Rom. 8. *If God be with vs, who shall be against vs? He which hath not spared his owne Son, but deliuerd him ouer for vs, how shall not hee giue vs*

*vs all things with him?*  
Let vs likewise say, He  
that laieth vp our teares,  
wil not he gather vp our  
prayers? Hee, without  
whose prouidēce a spar-  
row lighteth not on the  
ground, wold he permit  
that our soules should  
fall into hell for lacke of  
caring for them? Hee  
who extendeth his care  
to gather vp our teares,  
yea to count our haire,  
how much more care  
will hee haue of our  
soules, for which his  
Sonne hath died? This  
same loue made *David*  
say, Psal. 23. *Even whē I*  
*should*



*should walke in the way  
of the shadow of death, I  
would fear none euil, for  
thou art with me, thy rod  
and staffe do cōfort mee.*

Heereby we may iudge  
what difference there is  
betweene louing God  
and men. Let vs not  
speake of the weaknesse  
of our friends to deliuer  
vs, their little constancie  
in their loue, nor of the  
cruell officiousnesse of  
some friends, who de-  
sire to see their friends  
in trouble, to make thē  
beholding vnto them  
for succouring them.  
But let vs take that  
which

which is best and honestest in our friendships. I say then, if there be any one who loveth a douzen persons faithfully, hee must then necessarily bee miserable: for it is a very likely matter, that one of a douzen persons will ever bee in trouble, or sicke, or afflicted. If then a man shall according to the lawes of friendship participate of his friends afflictions, shal he not by hauing many friends be in perpetuall miserie? And if any one of them be absent, it is a subiect of

*Loue is a  
thing full of  
care and  
seare.*

of continuall apprehension. So that many are of opinion, that to be obdurate, and without compassion, is commodious. Faithfull friendships are kindes of sicknesses ingenious to feare, and which from diuers parts draw vnto themselves grieve and compassion. The loue of God hath none of these incommodities: for wee loue him for whom we can be in no feare, and who puts vs out of all feare for our selues, and warranteth vs from all euill.

Now

Now if the loue of God be so full of rest, in comparison of the most faithful & honest friendships amongst mē; how much more then in comparison of vn honest loues, which torture the conscience, which hide themselves for shame; where spending, riot, iclousie, lyings in waite, & alteration of humors, torment the mind with a perpetual vnquietnes?

*The third marke of the loue of God.*

*The loue of  
our neigh-  
bour.*

**I**N the third place, the loue of God is manifested

fest by the loue of  
ones neighbor. It is im-  
possible to loue God, &  
hate his image; to loue  
Iesus Christ, who is the  
head, & hate our neigh-  
bors who are his mem-  
bers: it were as if a man  
kissing another should  
tread on his toes; things  
vn-sufferable: as saith the  
Apostle S. Iohn: *He who  
saith, he loueth God, and  
hateth his brother, is a  
liar: for who-so loueth  
not his brother whom he  
seeth, how cā he loue God  
whom he hath not scene?*  
That is to say, if he haue  
not so much as naturall  
loue,

1. Ioh. 4. 20.

Gal. 5. 14.

loue, how can hee haue the supernatural? Wherefore, in the summarie of the law expressed in the Gospell, vnto the loue of God is adioyned the loue of our neighbor, as a necessary consequent, & an vndoubted prooffe. And the Apostle *S. Paul* saith, that *All the law is accomplisshed in this word alone, Thou shalt loue thy neighbor as thy self.* Not that it is enough to loue ones neighbour without louing God; but because the loue of ones neighbor doth necessarily presuppose the loue of

of God.

Now if wee ought to loue our neighbours for Gods sake, it followeth that aboue all we ought to loue those vvhich loue God; folowing the commandement of the Apostle vnto the Galatians, chap. 6. *Let vs doe good vnto all, but principally vnto the household of faith;* with whō we haue many good things in common: to be together children of one Father, and likewise brethren of Iesus Christ; nourished with the same meate, vvhich is the word:

word: of one household,  
namely the Church:  
trauellers and pilgrims  
together, cōbattants for  
one selfesame cause, cal-  
led vnto one selfesame  
hope, coheires of one  
selfesame kingdom. All  
which are considerati-  
ons resembling many  
lines which do all meet  
in one point: for these  
are obligations to loue  
one another, who do al  
of vs meete in Iesus  
Christ, in whom we are  
all one, because wee are  
one with him.

This charity amongst  
the faithful, is extended

two



two wayes. The one is the charitable relieuing of our afflicted brethrē. The other is, peace and concord amongst our selues.

As touching our brotherly reliefe, it necessarily commeth from the loue of God, as *S. Iohn* saith: *Who-so shall haue goods in this world, and see his brother in necessitie, and shall shut vp his compassion, how shall the loue of God dwel in him?*

Also, God appointeth himselfe a rewarder of almes, as done vnto him self, yea euen vnto a cup of  
of

*1. Ioh. 3. 17*

*Brotherly  
reliefe.*

of cold water, Mat. 10.  
*To giue vnto the poore, is  
to lend out money for v-  
surie vnto God. Pro. 19.*  
Of all that wee possesse,  
wee shall saue nothing  
but that which we shall  
haue thus giuen. By this  
meanes (sayth Iesus  
Christ in Luke 16) *Wee  
make our selues friends,  
which shal receiue vs into  
the euerlasting taberna-  
cles.* Thou fear'st to leese  
thy money by giuing it;  
and yet the bestowing it  
in almes, is the meanes  
to keep it. Thou fearest  
to leese thy mony by gi-  
uing it, and fearest not  
to

to leese thy selfe by keeping it. For our goods auariciously reserued, are not only spoiled, but do also spoile and corrupt our spirits. It will be for this sinne, that God wil iudge the wicked at the later day. Mat. 25. The wicked rich man, who despised the poore *Lazarus* crauing a morsell of bread, doth now beg of *Lazarus* a droppe of water to allay his heate. An heate begun by the reuerentiō of those goods which were due to the poore : which (as Saint *James* saith) *shall consume the*

*James 5.*

*the flesh of the rich like fire: & are as a treasure gathered for the against the later day. And iustly are they ranked with murderers. For as there are two wayes to put out a Lampe ; either by blowing it, or not pouring in oile in good time : so the couetous man, if he take not away the life of the poore by killing him ; at least he suffereth him to wither and drie away for lacke of pouring into him some liberalitie.*

The roote of this dutie, is the loue of God, which

which redounds vpon his members: wherfore also, as the loue of God is free and voluntary; so also must not our almes be forced or vnwillingly done, but free and voluntarie. *God loueth a cheerful giuer.* 2. Cor. 9. 7. saith the Apostle S. Paul. And to this purpose he calleth there in that same place *almes-deeds, a seede*. A seede which wee cast in the earth, but gather the crop in heauen. Seeing then wee must giue cheerfully, it is here the contrary of that which

H is

is said in the 126. Psalm:  
*Those which shal sowe in  
teares, shall reape in ioy  
and triumph.* For hee  
who shal sowe this relief  
with teares, shall reape  
with grieve. None shall  
reape with ioy in hea-  
uen, if hee haue not ioy-  
fully sowed vpon earth.  
An almes giuen vnwil-  
linglie, doth not onelie  
leese all reward, but also  
deserueth no pardon. It  
fareth alike with almes  
which are vainglorious-  
ly giuen, and to be seene  
of men, which our Lord  
condemneth in the 6. of  
*Matthew.* Also it fares  
alike

alike with almes done of goods ill gotten: Who hauing enriched himself by fraudulent meanes and extortion, thinks to appease God by giuing part of his robberies in alms, goes about to corrupt God with presents, & cal him to take part of the spoil. As in the Law, God receiued not as an offering, either the price of a dog, or the hire of the letcher: so in the Gospell, God will that almes (which the Apostle to the Hebrews calleth a sacrifice) should be of iust things, and

Heb. 13. 16

H 2 got-

gotten by labour: that  
*he who hath stollē, steale  
no more, but rather labor  
vvith his hands, that he  
may haue to giue vnto  
him that hath neede.* E-  
phes. 4. Wherfore when  
Iesus Christ in the 16. of  
S. Luke, wil that we giue  
almes of vniust riches;  
hee calleth riches there  
euill, not because they  
were vniustly gottē, but  
because that ordinarilie  
they are inticements &  
baits of iniquitie: other-  
wise hee would sooner  
haue commanded them  
to bee rendered vnto  
such as they had bcene  
wrong-



wrongfully taken from.

This same loue of God, produceth peace and concord amongst brethren. For it is impossible to loue God, without imitating him.

Now *bee is the God of peace.* Rom. 16. Wee must therefore be children of peace, in imitation of him: for so are the faithful called in the 10. of *Luke*. To this purpose in the 19. of the first of Kings, God is represented as not being in the storme and boisterous winde, but in the still and quiet sound; be-

H 3      cause

*Agreement  
among bre-  
thren.*

cause GOD is not amongst confusions and quarrels, amongst persons which eate vp one another, but amongst those which be at peace and vnity. But the diuell liueth vpon discord, and is friend vnto strife. Euen as men cause two dogges or two cocks to fight together for pleasure, the lookers on encouraging them to the combat: so doubt you not, but when two men fight together, the diuel pricketh them on, and taketh pleasure thereat. Let vs take heed lest before

fore wee be aware, wee  
make our selues the di-  
uels bable or pastime.  
Wee (I say) that be bro-  
thers, who haue all the  
vworld on our skirts;  
who by one selfe same  
combat, do tend to one  
selfe same hope: called  
to repaire the breaches  
of Ierusalem, to build a-  
gaine the house of God  
in the view & despite of  
the diuell. It is written  
in the 1. of Kings, chap.  
6. that *Salomons* temple  
was builded without a-  
ny noyse, there was not  
one stroake of a ham-  
mer heard. Let vs labor

Gen. 45. 24

in the worke of God without any noise, and without strife. And here may & ought to be remembered the aduertisement which *Ioseph* gaue to his brethren, at their going out of Egypt, to return to their father; he sent them away, and said vnto them, *Fall not out by the way.* For what is the life of a faithfull man but an issue out of Egypt, a voyage to return home to our father? Let vs not quarrell then on the way, let vs liue in peace, and the God of peace will remaine with

vs;

vs; whom we shall loue  
the more ardently, whē  
wee are ioyned in affe-  
ctions for to loue him.

*The fourth marke of the  
Loue of God.*

**W**Ee presume that  
such are friends  
vvhom wee ordinarily  
see together. Commu-  
nication and familiarity  
are the nurles of friend-  
shippe, yea more then  
good turnes. Hee which  
doth a pleasure with a  
seueritie, withdrawing  
his companie from all;  
who giueth with a refu-

*Often com-  
munication  
with God.*

H 5      sing

sing countenance, like one that should fling his bread at a beggers head, vnbindes in binding, & is payed well enough if his benefits be pardoned. Friendship also requireth, that a friend should in all things bee aduised by his friend, discharge vnto him his cares, discouer his sorrowes, and poure all his griefe into his bosome, to take counsell of him if there be any remedy, and to ease himselfe if there be none. This is then also one of the markes of the loue of God,

God, to wit, a frequent communication, by the which the faithful Christian doth counsell or console himselfe with God.

For the man which loueth God, becing to deliberat vpon any thing of importāce, doth first consult with the oracle of Gods mouth, and enquireth after his wil. As for example, vpon the choise of religion, he wil not cal the belly to counsell, nor worldly hopes; hee will not imitate the Shechemites, which tooke the seal of Gods

coue-

Gen. 34.13

couenant vpon them, to haue the substance and cattell of the children of *Jacob*: nor the Iewes, which in the 6. of Saint *Iohn*, follow Christ to haue bread; he will not make Iesus Christ serue him for a purueyor, nor religion to be a merchā-dize of the time, or a dependancie of his domesticall affaires. The feare of men, shame, respect, worldly honours, couetousnesse, like blind and traiterous counsellors, shal not be admitted vnto this coūsel: but he wil withdraw himselfe vnto God,



God; & after hauing ar-  
dently craued his grace,  
he wil reſolue to belieue  
nothing but what hee  
teacheth vs in his word:  
wherein if there be any  
difficultie, yet that  
which remaineth clear,  
is ſufficient for our in-  
ſtruction. Ad hereunto,  
that if he demand faith-  
fully, in Ieſus Chriſt his  
name, the grace to vn-  
derſtand inough for his  
ſaluation, Ieſus Chriſt  
promiſeth that al which  
we ſhal ſo demand in his  
name, he will giue vs.

Likewiſe if he be to  
make a match, or chuſe  
any

any vocation, he wil first counsell himselfe with God, that he may chuse that vocation in which he shal be least sollicitod to offend God, and in which he shal haue most meanes to glorifie him. After this consultation, humane wisdom may be heard in her rank, not as a Mistris to rule the roost, but as a seruauant, who speaketh when he is questioned: shee shall propoūd what our forces are, what the present necessitie is, vwhat the courses of the time, and the circūstances of places

ces and persons. In like sort, if there be any question of mariage, the faithful wil before all other things consult with Gods mouth, and will heare the Apostle Saint *Paul* (1. Cor. 7.) commanding that it be done in the Lord. And God himself in the 7. of Deuteronomie, charging vs not to contract mariage but with true believers. So *Isaac* and *Jacob* were married by the commādement of their fathers; but *Eſau* took vnto him wiues of the Gentiles, which were a bitterneſs vnto

*Gen. 26. 35*

vnto *Isaac* and *Rebecca*.  
I passe over the cōsideration of the inconueniences which doe spring therof: for at this time we doe seeke onely after the proofes & effects of the true loue of God. For if a friend should marry himselfe without cōmunicating the matter vnto his friēd; might he not take occasion to say, You doe mistrust me, and do al your businesse without speaking therof vnto me. Now if God hath communicated vnto vs al his coūsel, as saith *S. Paul*, *Acts 20.*  
shall

shall we make difficulty  
to let him knowe ours?  
His counsell ( I say)  
which is a bottomlesse  
depth of wisdom, full  
of wholesome and holy  
mysteries: on the con-  
traie, our counsels which  
are but light things, and  
wherein he will be our  
counsellor for our good,  
and which he knoweth  
without our communi-  
cating them. Certainly  
the word of God is our  
good counsellor, who  
counsellet vs without  
flattery, who ruleth vs  
without ambiguity: and  
the Prophet *Esa*y, cha. 9.  
cal-

calleth Iesus Christ *the Counsellor*, not only because hee hath manifested to vs the counsell of God in the Gospell, but because he is to counsell vs in our doubts, & resolve vs in our deliberations.

That which I say of our difficulties, ought also to be vnderstood of our sorrowes; in which wee ought to addresse our selues to God, make our complaint to him, poure out our teares & discouer our afflictions vnto him with a son-like liberty: and though he  
know

knowethem well without this cōmunicating, yet wil hetherby giue vs ease and contentment. Take example hereof in the Psalmes of *Dauid*: where you haue an anatomic of the thoughts of the faithfull, and the picture of a diuers agitation within him. You shall see many Psalmes, as the 6. the 22. the 51. &c. wherein the beginnings are full of feare, & the entry ful of anguish, and as it were within two fingers of despaire; but in the end you see nothing but ioy and assurance:

surance : so that you would thinke that the Psalme were composed by two mē of contrarie humors. From whence cometh this so suddaine change? was it, that in the midst of his prayer, some good newes arriued, which might allay his grief? No such matter: but thus, that according as hee grew more and more feruent with God , his soule rising from vnder her burthē, stayed herselfe vpon his promises, & came forth with peace & assurance. VVho is that faithfull  
Chri-



Christiā, who hath practised this exercise, and hath not felt ease? And if an obstinate pensiuenes, which holdeth the hand still on the wound, seize on our spirits and consume them, ought it not to be imputed vnto the want of cōmunicating with God? for tears suppressed procure double smart; and although but vnprofitably spent, yet do they discharge vs of griefe, and giue aire vnto the wound. But being spent before God, who hath bound himselfe by promise, yea  
euen

euen by oath, not to abandon vs, doth bring vs a great consolation, before God (I say) who doth register our requests, yea euen preuenteth them, so farre forth as *David* saith in the 32 Psalme, that God hath pardoned him his sinne, not only after his praier, but euen as soone as hee had any will to craue it. For he requireth not any praiers of vs, because he hath need of our seruice, but because wee haue need of his grace: and that according to his iustice it cannot be giuen

giuen to those vvhich  
shal not daigne to craue  
it. As the Sunne draw-  
eth vp vapors from the  
earth, not for it selfe, but  
to render them to the  
earth in raine to moisten  
& fatten it: so God, the  
true Sun of our soules,  
draweth frō vs our sighs  
and prayers, not for his  
own profit, but to make  
them raine down again  
vpon vs in so many bles-  
sings. This same frequēt  
communication vvith  
God in our afflictions,  
will teach vs to turne a-  
way our eyes from men  
which do afflict vs, to-  
wards

2. Sam. 16

wards God who doth employ them, that we may not be like the angry dog, which biteth the stone which is cast at him. The man that shal loue, wil say as *Dauid* when *Shemei* cursed him: *Suffer him to curse for the Lord hath bidden him.* The Lord proueth me, or correcteth mee; my sinnes fortifie mine enemies, & make them necessarie: the stroakes of God are more wholesome then the flatteries of the world. In our domesticke harmes let vs take heed of relembling  
such

such hurt men, as falling into phrensie, doe teare all thinges prepared to dresse them withal. Yea even out of affliction, and in full prosperitie, what sweetness & pleasure is there in this cōmunication? For according to the commandement of our Saviour, Mat. 6. the faithfull *shall enter into his closet, and hauing shut his dore, shall pray vnto his father, who seeth him in secret, and who will reward him openly.* There beeing couered from the eyes of men, hee shall discouer  
I him-

himselfe before GOD  
with lesse distraction, &  
more familiarity. There  
(after hauing spoken to  
himselfe) he will frame  
his owne inditement, &  
condemne himself that  
God may pardon him.  
And taking the law as a  
looking-glasse, hee will  
acknowledge therein the  
spots of his soule, will  
seeke to couer them by  
faith, & to correct them  
by repentance. There  
he wil meditate vpon the  
works of God through-  
out the world, his iudge-  
ments against his ene-  
mies, his benefites to-  
wards

wards his Church ; and particularlie vnto himselfe, how GOD hath guided him, instructed him, and brought him vnto his knowledge. How many monarks & peoples haue set themselves against the church being weake and contemptible in appearāce, and haue crushed themselves thereagainst : but the church of God subsisteth, and so shall doe vnto the end. Yea euen vsing a ladder as it were in his meditation, hee shal raise himselfe to the contemplation of the

*Christ's amor*

workes of our redemption, marking therein how God would haue the remedies proportionable vnto the euill. For, because man desiring to make himselfe like vnto God, by exalting himselfe, is fallen into death; God hauing made himselfe like vnto mā, by abasing himself, hath restored him vnto life. And as the woman brought vnto man the fruite of death : so God would that woman, to wit, the holy Virgine, should bring man the fruite of life. And as out of the  
pro-



profound sleepe of the first *Adam*, God drew him forth a womā, who was bone of his bone, and flesh of his flesh: so by the death of the second *Adam* (which the Scripture calleth a sleep) God hath gotten him a Spouse, that is to say, his Church, which is one bodie with him. In this same meditation he wil admire, how in one person, God hath vnited himselfe vnto man, hauing ioyned the author of life with a mortal bodie, shutting vp all his celestiall treasures in a

veffell of earth, to the end wee might there draw of his fulnesse. How by the infirmitie of this flesh, hee vanquished the force of Satan; from his extreme shame hath drawn exceeding glory; from the death of that man, drawn the life of all men, by that very same vertue, through which in the beginning of the world hee had drawn light out of darknes. In this contemplation, as beeing enflamed with this diuine loue, he wil raise vp himself thorough faith, euen vnto the

the ioies of heauē; wher  
God discovers himselfe  
face to face; where the  
harps of Saints sound  
forth; & where the Sera-  
phins assisting before  
the throne, cry, Holy,  
holy, holy is the Lord  
of hoasts. O how sweet  
a thing is it to ioyne vn-  
to these their praises, &  
haue a part in this cele-  
stiall harmonie! One  
onely beam of this glo-  
ry in the transfiguration  
of Iesus Christ on the  
mountain, had taken a-  
way frō *S. Peter* the re-  
mēbrance of his home,  
and of his wife and fa-  
I 4 mily,

*Phil. 3. 21.*

mily: It were good (said hee) that we staid here; and would haue set vp tents there. How much more wold he haue bin rauished, if himselfe had bin transfigured: as the Apostle saith, that *Iesus Christ shall transforme our vile bodies, that they may bee made like vnto his glorious body*. Who doubteth, but that when this glorie vanished, *S. Peter* was seized vvith great sorrow: and so indeede the heart of the faithfull comming from this meditation againe to consider these base and

and earthly things, is necessarily touched with a great distast and base esteeme of them, and is grieued to see himselfe tied thereunto, and to say with *Dauid*, *O vvhenshal I present my selfe before the face of GOD?*

*Psal. 42.*

It was these thoughts vvhich made the Prophet greedy and thirstie after the Lord. These were the thoghts which made *Paule desire to be dislodged, and to be with Christ*: which made him thinke that which was gaine vnto others, to be losse vnto him. These

I 5 are

are the thoughts which haue euen in our time sustained the Martyrs, which haue made them go vnto death as cheerfully as those which come thence. For *loue is strong* (saith Salomon) *as death*, yea stronger, seeing it maketh one to despise life.

This ardour of loue is entertayned in our soules by a frequent cōmunication with God: and wee may easilie see, that the cause of our slacknesse and coldnesse in this loue, is, because wee speake not often  
with

with God. The most exquisite friendships doe waxe cold for want of communication: how much more if friendship neuer hath bene, as indeed man is naturally borne and inclined vnto enmitie with God. This is a common euill, to wit, that wee are much exercised in speaking with others, but very little with our selues, & yet lesse with God. If some houres of leisure do steale vs from men, they giue vs not any whit the more vnto God. If wee enter alone  
into

into our closet, we enter not ever the sooner into our selues, to examine our consciēces, to search our wounds, to feele the pulses of our consciences, or to talk with God. And yet none shall see him aboue, who hath not carefully sought him heere below; and hath not carefully walked with him by prayers, meditations, and by the studie and reading of the word. This let vs study: and from our life, (which is diuided into a thousand parts, amōgst a thousand occupations, suites,



suites, follicitations, publicke and domestick affaires) let vs withdraw some hours to giue our selues vnto God, retiring our selues out of the throng and noise of this vworld, quietly to meditate on those things which pertaine to our saluation: as if by a little channell wee would diuert a part of the troubled waters of a stream, that they may run more gently and cleerely. A running brooke presenteth not any images; nor a spirit which is euer in action, & alwaies pushed with

with businesse, hardlie  
can hee frame himselfe  
vnto the image of God.  
Wee must then separate  
some houres to speake  
with God. All the time  
of our life is lost, except  
that which is thus hus-  
banded. That time a-  
lone is only ours which  
we giue to God.

Let none here alledge  
his domestick affaires.  
For if we be Gods chil-  
dren, his seruice is part  
of our domesticall af-  
fares: yea, and whilest  
we are doing our handy  
works, what hindreth vs  
that we may not thinke  
of

of God, & ſend him vp  
by our broken ſighes,  
thoſe ſort of prayers  
which the ancient Fa-  
thers call'd *eiaculatorie*?  
ſhort praierſ which may  
bee ſaide euery where,  
praierſ lanced forth, ſpi-  
ritual ſallies borne of the  
preſent occaſion; pray-  
ers which haue no other  
ornament but ſeruēcie,  
vvhofe claues haue no  
other contexture but  
neceſſitie. Who doub-  
teth, but that the Pro-  
phet *Elifeus* ploughing  
of his field, of that very  
labour of his tooke oc-  
caſion to ſay, We ſowe  
here

heere in teares, but wee shall reape in heauen with ioy? Or that the Apostle *S. Paul*, labouring with his hands to make tents, of this earthly trauell, tooke occasion to thinke of our heauenly rest? The way is euery where open vnto praier: and the loue of God is ingenious to suggest thoughts, which like sparks of pietie mount vp vnto God.

*The first marke of the  
Loue of God.*

*Zeale of  
the glory  
of God.*

**T**He life of the bodie is discerned by these

these two marks: 1. by motion: 2. by feeling. The loue of God being the life of our soules, is also known by these 2. things. The four marks of this loue which wee haue hitherto presented, are the motions of our soules; for they are holy actions, and spiritual motions, produced by the loue of God: but this fift mark is the feeling, to wit, *an affection which maketh a man sensible, to be mooued either with grief or with ioy, according as God is blasphemed or glorified.* Carnall  
and

and vicious loue may  
serue vs for an example.  
Wee reade of the sonne  
of king *Antigonus*, that  
being grieuouſly ſicke,  
and none knowing the  
cauſe of his malady: his  
Phyſitian perceined the  
cauſe to be the loue of  
his mother in law, be-  
cauſe that ſhe beeing en-  
tered into the chamber,  
his pulſe began to beate  
extraordinarily. The  
like hapneth in the loue  
of God. All men that  
are therewith poſſeſſed,  
when that they ſee God  
glorified, or his name  
& hiſ truth blaſphemed,  
al-

although hee intend to  
containe himfelfe, yet  
wil the pulse of his con-  
science be extraordina-  
rily moued, either with  
ioy, or sorow and impa-  
tience. It will chance  
him as it happened  
vnto *Craſus* his ſonne,  
who hauing bene euer  
dumbe, came ſuddenly  
to his ſpeech, ſeeing his  
father aſſailed; feare and  
griefe hauing ouercome  
all natural hinderances.  
For the Spirit of Ieſus  
Chriſt dwelling in him,  
produceth the ſame ef-  
fects in him as in him-  
ſelfe; of whom it is writ-  
ten,

*Psal. 69. 9**Acts 17. 26**Sam. 4. 21.*

ten, *The zeal of thy house  
 hath eaten me up.* This  
 affection did exulcerate  
 the Apostle Saint *Paul*  
 being at Athens, and  
 grieved his soule to see  
 the Towne so giuen to  
 idolatry. This same zeale  
 was it which seized on  
 the soule of *Eli* his  
 daughter in law; so as in  
 her death shee was not  
 so much afflicted either  
 for his or for her hus-  
 bands, as for the Arke  
 of the couenant which  
 was taken by the infi-  
 dels. It is of this alone  
 that she speaketh dying:  
*The glorie of the Lord*  
 (said



(said she) *is departed from* Israel. There is no more certain effect of the loue of God then this heere; for if at one time we receiue seuerall newes; the one of the losse of a law-sute; the other of the reuolt of some persons bought; and are more griued with the last then the first: Or if we be more angry to heare Gods name blasphemed then to heare our selues euill spoken of; then haue we in vs an assured witnesse, that the loue of God is liuely imprinted in our soules. Good  
bloud

bloud will not belie it  
selfe. All wel-born chil-  
dren are touched at the  
quick with the iniuries  
are done vnto their fa-  
thers: who-so is not mo-  
ued therewith, confes-  
seth himselfe a bastard  
or a stranger. This is an  
cuill which wee see be-  
fore our eyes, to our  
great griefe: that vnto  
them which make pro-  
fession to carrie wea-  
pons, and to vnderstand  
the tearms of reputatiō,  
if one speake the least  
cross word, it is inough  
to cut one anothers  
throat: so that they  
con-

confesse their liues to be little worth, seeing they will hazard them for so little, making it an euery dayes exercise: but if God be blasphemed, & his truth slandered, if his name be abused before their eyes, they remaine vnmoueable, and beare a part therein. Wee are leapers, without feeling in spirituall things, but verie sensible in carnal. We go for curiosity vnto sermons, where Gods truth is oppos'd against, and our presence by the weake taken for an approbation: but we wold  
be

be loth to be found in a place or cōpany where the honor of our houle should be defamed, but to contradict the same. Let vs vndergoe in this point a voluntarie condemnation: and let vs acknowledge that this spirituall feeling is very feeble in vs, to the end wee may craue of God to awaken it, by quickning vs with his loue.

From these fīue degrees and fīue markes, you may easily gather, that the loue of God consisteth not onely in hauing a good opinion  
of

of him, or to haue a good feeling, or to speak well of him; but that chiefly it consisteth in obeying him, and conforming vnto his wil. So God in his law saith, that he sheweth mercy vnto them which loue him; but he addeth, *& which keep my cōmandements.* And Iesus Christ, *Ioh. 14. Who so loueth me, wil keep my sayings.* And the same Apostle in another place: *My little children, loue not in word, neither in tongue onely, but in deed and in truth.* So S. James saith: *That pure*  
 K and

1. Ioh. 3.

James 1. 17

*and undefiled religiō before God, is to visite the fatherless & widows in their aduersitie, and to keep our selues unspotted of the world. But there be many that are religious in speech, not in actions; & who study to be more skilfull, not more wise; who confesse God with their lips, but deny him in their harts. Like vnto those which struck Iesus Christ, saying, Haile master: or to Rabshakeh, vwho spake not the language of the people of God, but for to dishonour him withall.*

He

Hee knoweth not God,  
who loueth him not; &  
he loueth him not, who  
obeieth not his wil. The  
children of *Eli* were in-  
structed in the will of  
God; for being Priests  
they taught it vnto o-  
thers; and yet the Scrip-  
ture saith, *1. Sam. 2. 12.*  
*that they knew not God,*  
*because they loued him*  
*not. The kingdom of God*  
*(saith S. Paul) lieth not in*  
*words, but in power.* It is  
euen so with his loue.  
So *Dauid* in the 33. *Psal.*  
saith, *that praises are ve-*  
*ry comely;* but he addeth,  
*in the mouths of iust mē.*

*1. Cor. 4. 20*

As for the wicked, God saith vnto him in the 50 Plalme, *Wherefore takest thou my words into thy mouth?* For this cause was it that Iesus Christ, when the diuell confessed him, said vnto him, *Hold thy peace, bold thy peace.* For the praise of God, and the truth of religion, are vilified and debased in the mouth of the wicked, & thereby lose their authoritie: for it is made a companion of vice; & the line-rie of Gods children becometh by this meanes a cloake of impietic.

Thou



Thou saist, I loue God,  
but doest despise his  
will: I loue GOD, but  
doest hate the image of  
GOD. Canst thou loue  
God without following  
him? or follow such as  
doe good to their ene-  
mies, whilest thou liuest  
in discord with thy bre-  
thren? We protest al of  
vs to loue God: but we  
better loue the increase  
of our monies then the  
aduancement of his  
cause. Wee protest to  
feare him, but wee doe  
not feare to doe before  
him such things as wee  
would shame to doe be-

K ; fore

fore men. Who is that quarreller or thiefe, that wil strike or steale in the presence of the Iudge? and for all this, what do wee not in Gods sight, the Iudge not onely of our actions, but also of our thoughts? We protest to loue Iesus Christ, and yet abandon his members which are the poore. We spend more in a quarter of an houre at play, then in a whole yeare in almes. The superfluitie of our attire, would cloathe a great number of poore. All is spent in pleasure, and no-

nothing in pietie. All is  
for our couetousnes, &  
nothing for Gods sake.  
Doth that man loue  
God, which wil not wil-  
lingly speake vnto him,  
nor of him; or who ta-  
keth no counsel of God  
in his distresse? or who  
is not touched with the  
zeale of his glory? In the  
mean time there is none  
amongst vs, who maketh  
not profession to loue  
God: vvhich sheweth  
that wee loue him in  
grosse, but hate him in  
retaille; this being in ge-  
nerall, and gain-said in  
particular. VVe speak of

heauen, but haue our hearts on the earth. By this means if one marke apart our loue to God, it may bee found some speciall matter; but if we balance it with our loue of the world, our pleasures, our riches, our preferments, it is found verie light: so that our loue is a kinde of disesteeme, and almost an hatred. Let vs take heed to our selues; for we shal not bee iudged according to this general profession, but according to our particular actions. And if so it be, that  
wce

we loue not God as we ought, or if wee loue some other thing with him otherwise then for his sake, how shall wee subsist before him, louing any other thing better then he? yea euen against him, louing that which God hateth, to wit, the world and the desires thereof, and cherishing his enemies in his presence.

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CHAP.

K 5

## CHAP. IV.

*Five meanes or helpes to  
inflame vs in the loue  
of God.*

**N**OW we are to treat  
of the meanes to  
nourish in vs this loue.  
It is surely an effect of  
the spirit of sanctificati-  
on, which God giueth  
onely to his children:  
whereupon this spirit  
is called the spirit of a-  
doption by the Apostle,  
Rom. 8. because it is not  
giuen to any other then  
the children of God,  
which he hath adopted  
in

in Iesus Christ: and that therefore hee frameth their harts vnto a child-like loue, and to haue recourse vnto God as their Father. It is requisite, that the grace of God shold preuent our wils, to make them willing; that it may accompanie them, that they may wil feruently; and that it follow them, to the end they may not will in vaine, and without fruit. *It is God which bringeth forth in vs with efficacie, both the will & the deed, according to his good pleasure.* Notwithstanding

*Phil. 2. 13.*

1. Cor. 3. 9.

standing God mouerh  
 vs not like stones; hee  
 maketh vs follow wil-  
 lingly, hee bendeth our  
 wils by an vncōstrained  
 necessitie. For this cause  
 is it, that wee are called,  
*workers together vwith*  
*God*: & that in the same  
 place where Saint Paul  
 saith, that *God giueth the*  
*will and the deede accor-*  
*ding to his good plea-*  
*sure*: hee willeth not-  
 withstanding that *wee*  
*should work out our own*  
*saluation with feare and*  
*trēbling.* Phil. 2. 12. 13.

The means thē which  
 we haue to employ our  
 selues



selues in the nourishing and cherishing of this loue of God in vs, is in generall, to giue our selues to good workes, which be pleasing vnto him. But in this trauell, I finde fīue helpes, by which, wiledom ioyned with pietie, through a holy industry doe quicken this loue in vs. & do put matches as it were vnto our hearts, thereby to kindle this spirituall flame.

These means or ayds are:

I. The image of vices.

II. The

II. The choice of friends.

III. Hatred of the world.

IV. Prayer.

V. The hearing and reading of the word.

*The first helpe or ayde of  
the love of God.*

*The image  
of vices.*

**T**Hose who void out  
of their lodgings  
their stable dung, do fat-  
ten their fields withall;  
and by ridding them-  
selues of this infection,  
doe otherwise make a  
profit therof. The faith-  
full Christian ought to  
fol-

follow this example. For it is the dutie of pietie, to discharge our selues of those vices which are of ill sauor before God: but Christian wisdom findeth meanes to draw euē frō this filth, some commoditie. Hce then which would seek some model, wheron to form the loue of his God, ought to obserue amongst all the rest, the most monstrous & the most obstinate vices, & they are so all indeede. Yet I think that extreme auarice doth some deale beare away the bell. Let  
it

it then be exposed to open view ; and let this monster, which corrupteth man when it is within him, teach man being thrust forth, and instruct him afarre off. For will you loue God, as you ought? loue him, ~~thē~~ as a man extreame-  
couetous loueth his money. Auarice taketh away rest, and troubleth sleep; his money is the first thought at his waking: so let the loue of God breake our sleepe, possesse our thoughts in the night; let it be the first of our thoughts at  
our

our awaking, to meditate on his former graces, to dispose of our future life, to bewaile our sins at the cock-crowing. Couetousnes doth shut the heart of the couetous into his coffer, where his treasure is: so also let the loue of God fixe our hearts in heauen, to the end that there where our treasures be, there may our hearts be also. Auarice snatcheth out of the niggards hand the bread he should eat, & maketh him be content with little: so must the loue of  
God

God teach vs abstinēce,  
and how to bring vnder  
our bodies; to liue with  
little, & to depriue our  
selues when it is requi-  
site, of temporall com-  
modities for his seruice.  
The auaricious man vn-  
dertakes for gaine, long  
voyages, sequestering  
himselfe from his wife  
and children: so must  
the loue of God prepare  
vs to endure banishmēt,  
to leaue wife and chil-  
dren to follow God; re-  
membering the saying of  
our lord, Mat. 10. *Whoso  
loueth father or mother  
more thē mee, is not wor-  
thie*

*thy of mee: & whoſo loveth ſonne or daughter more the me, is not worthy of me.* The couetous mā hauing put his money vnto vſury, calculateth the time, and with patience attendeth the terme: ſo we that know that God hath in his hands our pledge, and that hee will render vs our almes with vſurie, ought vvith patience to attend the time of payment; and in the meane time very preciouſly keepe his obligation, which is the doctrine of the Goſpell.

The

The couetous man, the older hee waxeth, the more greedy he is to gather; he liueth poorelie, that he may die rich; his purpose to gather is at the greatest, when the terme of his life is at the shortest: so must the old man fearing God, make more carefull prouision of faith & good works. Let him liue poore in worldly goods, that he may die rich in heauēly. Old age is the grounds and lees of life; but in the faithfull man it reneweth, as vnto an Eagle: for then he feeleth more



more liuely and certainly the motions of the life to come; then hath he the wager almost in his hand, beeing neere the end of his course. Whē the riuers are neer their end, and approach vnto the sea; the tyde cometh towards them, and meeteth them: so when the course of a faithfull mans life cometh neer his end, then God commeth to meet him; and before death, giueth him some taste and feeling of the life to com. Then it is that we ought to haue a holy conuersion.

uerousnesse to husband  
our time, make a stocke  
of faith, send our good  
works before vs, and to  
make our selues friends  
which may receiue vs  
into the euerlasting ha-  
bitations. This medita-  
tion, which giueth vice  
a double construction,  
& maketh it looke both  
waies enforceth it to be  
an example and helpe  
vnto vertue: as Amor-  
rheā captiues, to cleanse  
& decke the tabernacle;  
as a woman of Hethe,  
whose haire and nailes  
are cut off. Deut. 21. For  
vertue is so feeble in vs,  
that

that to raise it selfe vp, it  
 boroweth helpe of vice;  
 it passeth ouer to the  
 Philistians to whet her  
 tools. Because we cānot  
 cōprehend how much  
 we owe vnto God, but  
 through the considera-  
 tion of that which wee  
 giue vnto our concupi-  
 scence ; for all that is  
 stolen from him.

1. Sam. 13.  
 20.

*The second help vnto the  
 loue of God.*

**T**He sheepe of *Iacob*  
 brought forth spot-  
 ted lambs, according to  
 the colour of the rods  
 were

*choise of  
 friends.  
 Gen. 30. 37*

were layd before them:  
to men produce workes  
conformable vnto the  
obiccts which they haue  
before their eyes. And  
this is a great euill, that  
good examples haue  
nothing like so great  
force to forme vs vnto  
goodnesse, as bad haue  
to induce vs vnto euill.  
For, as a man stricken  
with the pestilence, will  
sooner infect a douzen  
sound men which shall  
approach to him, then  
these whole men can  
help him: in like sort, a  
vicious man will sooner  
infect many honest mē,  
then

then he wil correct himselfe by their example. For vice is heere in his owne soile, it cometh vp without plāting, it groweth without pain; much more then being fortified from without & wel laboured; but vertue is a stranger, & resembleth a graine brought from the East, which after much care and labour, doth yet little prosper but degenerate; especially in the contagion of these times, which is as the dregges and sinke of all seasons and ages, in which vertue is a prodigie,

gie, and pietie a crime or simplicitie. For thus do men call foolishnesse in this age; in which, that they may rēder or make vertue to bee odious, they cloath brutishnesse with his habit. Euen as it is vneasie that the flocks feeding amongst the thornie bushes, should not leaue some of their vwooll: so is it hard for an honest man, liuing amongst so great corruption, but hee must leaue some of his innocencie. We fal away insensibly; wee goe on in badnetie, without beeing aware there

thereof, like people sleeping in a boate, and carried downe the stream, which make much way without thinking thereon. Wherefore wee are to looke to our selues, and in so contagious an aire, to prouide our selues of preseruatiues, of which, the best is *the loue & fear of God*. And this loue is nourished by hanting those which loue him. We must acquaint our selues vvith such as wee should bee like; to the end that the faithfull vvith some few friends louing God,

L 2 vvith-

withdrawing himselfe  
as it were from vices,  
may looke with horror  
vpon them as from a far  
off, vpon this overflowing  
torrent and powerful  
reigne of the diuell;  
comforting himselfe in  
the meane time in God,  
and relying on his loue.

This same friendship  
among the faithfull, wil  
serue the better to make  
them know themselves.  
For seeing wee be blind  
in our imperfeciōs, we  
ought to borrow our  
friends eyes, and lend  
them ours, to the end  
we may mutually repre  
hend



hend & correct one another. The serious reprehensions of a friend, do more good then praises, were they neuer so true. Whoso shall take away from friendship the liberty of reprehending, leaueth nothing that may distinguish it from flattery.

And seeing that wee are naturally lame and benūmed in things touching Gods seruice, we must employ the helpe of our friēds, to the end they may bring vs into this bath to receiue healing. For God commu-

L 3 nica-

nicateth not his graces vnto vs; that they shold fade and vanish with vs, but that we might multiply our talent; & that the spring of his spirituall benedictions, which he causeth to break forth in vs, may run out, and serue for instruction to our neighbors: as Christ saith to S. *Pet. But thou being conuerted, cōfirme thy brethrē.* For if God command vs to take vp our enemies strayed beast; how much more to reforme the soule of our friend, when it wandereth out of the way of  
of

of saluation? This communication also among the faithfull, bringeth comfort in affliction: which being diuided among many, is more easily borne. Many small brooks reunited in one channell, carrie great vessels: many afflicted spirits ioyning themselves together, by concord & mutuall support will easily beare an affliction. And the word of God witnesseth vnto vs, that God looketh on, hearkeneth vnto, and taketh pleasure in the consolations and mutuall ex-

hortations of his children. So the Prophet *Malachie* in the 3. chap. saies, that whē the proud are esteemed happy, & the bad aduanced, *then those vvhich feared the Lord, spake one vnto another, and the Lord was attentiuē and heard: and a booke of remembrance was written before him, for them which feare the Lord, and thinke on his name; and they shall bee mine (said the Lorde) when I shall lay apart my most precious iewels. O how precious a treasure is a vertuous friend fearing*

ring God! And would  
to God that as we are v-  
sed to know by certaine  
markes the goodnesse  
and courage of a horse;  
so also in the choise of  
friends, that wee might  
with the sight of a man  
know his vertue: but the  
lurking holes of the spi-  
rit of a man are so deep,  
that he deceiueth both  
himselſe & others, and  
he is hidden euen from  
himselſe. Yet by a mans  
innocēcy of his actions,  
sobrietie of his words,  
by the ſimplicity of his  
habit, by his zeale and  
ardour in Gods cauſe,

L 5 by

by his disesteem of gain,  
by his eschuing of pleasures,  
you may very probably know the puritie of his mind within:  
euen as by the sparks coming forth of a heape of ashes, men know the hidden fire.

*The third helpe of the  
loue of God.*

*Contempt  
and hatred  
of the world*

**T**He disesteeme likewise and hatred of the world, doth not a little aide vnto the loue of God. For *the loue of the world* (saith *S. James*) *is enmity against god.* And *S. Iohn* likewise: *If any one*

*1. Ioh. 2.*

*one loue the world, the  
loue of the Father is not  
in him. By the world, I  
vnderstād humane busi-  
nes, worldly pomp, car-  
nal enticements, earthly  
desires, deceitfull & vn-  
certaine hopes: who so  
loueth God, will looke  
on these things with dis-  
daine. He wil passe ouer  
al the ages of man, from  
his conception vnto his  
rotten sepulcher: he wil  
consider, in all the con-  
ditions and states of his  
life, his certaine misery,  
his vncertain hopes, vn-  
fruitfull gaine; that he  
may say with Salomon,  
Va-*

*Eccles. 1.*

*Vanitie of vanities, all is vanitie.* Looking on these things with a disdain, mingled vvith compassion: a disdain extending euē vnto hatred, when he shall consider wickednes to be mingled with vanitie, and the diuel to haue so established his reigne in the world, that it is a kinde of miracle & prodigie to see therein a good man. So as the Prophet *Esay* acknowledgeth chap. 8. *Behold me* (said he) *and the childrē which the Lord hath giuen me, for a signe and*  
*for*



*for a miracle in Israell.*

Now if it were a miracle in Israel to see a familie instructed in the feare of the Lord , how much more amongst infidels? & if in Ierusalem, how much more in Babylon? It is then without reason that we wonder when wee see examples of disloyaltie, cruelty, vncleannes; seeing that on the contrarie the Spirit of GOD teacheth vs, to hold the example of pietie, and the feare of God, for a miraculous and vnusual thing. These and such like

like considerations ioy-  
ned vnto the feeling of  
the excellencie of the  
children of God, vwill  
cause the faithfull to e-  
steeme himseife better  
then the world; and loo-  
king on the earth as a  
place cursed, will liue  
therein as a passenger &  
traueller: as an English-  
man that should trauell  
ouer Persia or Tartaria,  
intending to returne in-  
to his country. For hee  
will not answer as that  
Philosopher, who being  
enquired, of what cou-  
trei he was, answered,  
that hee was a citizen of  
the

the world: but the faithfull faith, he is a stranger in this world, and a citizen of heauen; & therefore withdrawing his affection from the world, and raising vp his heart vnto God, he doth like him, who from the top of the Alpes where the aire is cleer, looketh vpon the fields beaten vvith tempest, the country all about foggy and misty; and therereioyceth himself; resting himself vpon the loue of God, which hath deliuered him from this general maledictiō. So in the 29. Psalme, after

ter hauing represented the tearing of the Cedars, the shaking of the mountaines, & the discovering of the forrests by the force of the thūdering voice of God; he withdraweth the children of God out of this confusion, & assembles them into Gods palace, where hee is glorified; and assures himselfe that God wil giue peace and strength vnto his people. For in this palace of GOD, which is his church, doth sound that voice, not which shaketh the mountains, but which

vvhich assureth our hearts ; not that voice which rooteth vp the Cedars, but that which comforteth our consciences : not that vvhich causeth the Hindes to cast theiroyng ones, but vvhich maketh vs to conceiue hope. It is the word of the Gospell, in which God layeth open the treasures of his loue: in vvhich vvhofoeuer shal take a relish, he shall finde the sweetes of the world to be bitterneffe; and hating the same, wil learne to loue God.

Now we say this, not  
to

to discharge our selues  
of alle earthly things: this  
carelesnes of the world  
hindereth not the loue  
of our children, nor the  
care of our family, nor  
our endeouour in the ad-  
ministration of our ma-  
gistracy; but the faithful  
will do these things, as a  
passenger fits himself in  
the best manner he may  
at some Inne. He who is  
not to stay there aboue  
a night, wil not stand to  
build a wall; and if hee  
suffer there any discom-  
modity, he wil patiently  
digest it, because it is but  
a passage. For the faith-  
full

full wil follow domesti-  
cal and ciuil affaires, not  
as if hee meant there to  
set vp his staffe, to tie  
therunto his designs,  
or therein to place his  
hope. His thoughts will  
euer be in some other  
place ; and during his  
business, will euer think  
of the vanitie of his tra-  
uell. He will alwaies be-  
gin his actions with the  
seruice of God, and in-  
uocation of his name ;  
and that shal euer be the  
first, which he will haue  
last: whilest worldlings,  
after the example of  
*Martha*, paine them-  
selues

selues excessiue in domesticke affaires; hee after *Maries* example, will chuse the good part, which shal not be taken from him, placing himselfe at Christs feete to heare his word. If hee haue any worldly fears, they wil giue place vnto the feare of God. If he haue any hopes, they will giue place vnto his hope of the kingdom of heauen. If he haue any sorrowes, they will be swallowed vp of a greater sorrow, proceeding from the sense of his sinnes, or the bruising of  
of



of *Ioseph*. God himseife  
herein is an example vn-  
to vs. For in building of  
the world, he hath done  
cōtrary vnto mē which  
do build also: men begin  
at the foundation, but  
God beginneth at the  
top. Hce stretched out  
the heauens, before he  
laied the foundations of  
the earth. The naturall  
workes of God, are spi-  
ritual instructions vnto  
vs. To the end that wee  
may follow this order,  
and that wee may euer  
begin by the care of hea-  
uenly things; the earthly  
will present themselues  
in

in the second rank to be thought on, not of loue or of purpose, but by necessitie, and as much as is required, for not seeming cruell vnto those which be ours, or enemies to our selues. *Seeke yee first the kingdom of God, & the righteousness thereof, and all other things shall bee administered vnto you. Mat. 6. 33.*

*The fourth aide of the loue of God.*

*Prayer.*

**F**Requent and often prayers doe likewise nourish this loue; I mean

as

as well publicke as priuate: for the publick, are a quire of sighes, a harmonie of affections sent vp with one accord vnto God, which imitateth that holy consort of the Angels & soules of the Saints sounding on their harps in heauen; wherof mention is made in the 5. of the Apocalypse. In our priuate prayers, the faithfull man being hidden from mans eies, discovereth himselfe vnto God, maketh his complaints to him vvith a child-like familiaritie, prayeth vnto him, not  
of

of custome, but with affectiō, with words broken off with sighes, which are vsed euen in the midst of businesse, through a gentle distraction and wholsom interruption: which prayers haue no other motiue but loue, nor other subiect but necessitie, or other eloquence but affection. None craueth an almes with the flowers of Rhetorick. Familiar simplicitie is verie comly in prayer. To make these solitary prayers, *Isaac* went out into the fields. So king *Eze-  
chias*

*Gen. 24, 63*

*chias* turned his face vnto the wal, for fear to be troubled in his prayer. So the Apostle *S. Peter* vvent vp vnto an high roome of the house to pray alone. Iesus Christ himself in the 6. of *Luke*, withdrew himselfe into a mountain to make his prayers, and continued therein all night. Both these sorts of prayers haue promise of God to be heard. As touching the publick, our Saviour promiseth vs, that there *where two or three be gathered together in his name, hee will be in the*  
M      midst

*Esay* 38.2

*Act.* 10.9.

*Math.* 18.  
v. 19. 20.

*midst of them: & that al  
which they shal aske with  
one accord, shall be gran-  
ted them. As for the pri-  
uate, hee also speaketh  
thus in the 6. of Matth.  
When thou prayest, enter  
into thy closet, & hauing  
shut the doore, pray vnto  
thy Father vvhich is in  
secret; and thy Father  
which is in secret, shall  
reward thee openly.*

These prayers are so  
many matches of the  
loue of GOD. For as  
soone as God will bee  
prayed vnto by vs, this  
is a great witnes vnto vs  
that hee loues vs. Our  
impor-

importunitie is pleasing vnto him; he giueth by his cōmandement free accels vnto our praiers. That wee may obtaine his grāces, hee demandeth no other price of vs but our prayers. For riuers of his goodnesse, he demandeth but some drops of our thankfulness. He is attentiuē vnto the cry of the afflicted. *Hee is nigh vnto them which call vpon him.* If the cry of dead *Abels* bloud came vp vnto him; how much more the cry of his liuing childrē, which cal vpon him

*Psa. 45. 18.*

in the name of Iesus Christ? If he reckon our haire, how much more our sighes & our prayers, which hee himselve hath prescribed vs? Add hereunto, that prayer is a strong bridle vnto vs, to hold vs in the feare of God. For this onelie thought, that it is before him that we present our selues, before him who knoweth our harts, who seeth all our filthinesse through the cloake of hypocrisie; obligeth vs to purifie our harts and our hands, to wit, our thoughts and actions; accor-



according to the commandement of the Apostle: *I will* (saith hee) *that all mē make prayers in all places, heaving vp pure hands without anger or debate.* On the contrary, God (by the Prophet Esai) *reiecteth hands full of bloud, euen when they lengthen out their prayers.*

1. Tim. 2.

Esay 1.

Then when we come to frame our prayers, each word that we say, is a lesson or a reproach. For example, we thus begin the Lords praier, *Our Father which art in heauen.* In calling him

*our Father*, wee learne on the one part to be his obedient children, and to be perswaded of his loue: on the other side, to despise the world, as inferiour to our dignitie, seeing wee bee the children of God. This word also of *Our*, frameth vs vnto charity towards our neighbors, & to procure their good, not only in our prayers, but in all our actions. And these words, *which art in heauen*, aduertise vs to seeke for heauenly things; and that our conuersation should be  
as

as that of heavenly citizens, & children of the heavenly King. Then when the faithfull shall come to propose his demands, hee will chide himselfe on this sort: I craue of God that *his name may bee hallowed*, and yet I profane and dishonor it. I desire that *his kingdome may come*, and be aduanced; and notwithstanding I resist and foreflow it as much as lieth in me, vnwilling that he should reigne in me; not subiecting my selfe vnto the scepter of his kingdome, which is

M 4 his

his word; nor contributing any thing to his Church, which is called in the Gospell, Gods kingdome. Item, I pray *his will may be done*, and yet I resist this wil. I beg my *bread*, and yet couet another mans: *My dailie bread*, and yet my couetous care extends it selfe vnto many yeares. So likewise wee craue that God *wold forgie vs as wee forgie them which haue trespassed against vs*: & for all that wee are vnreconcileable, our hatred is mortall, or to say better, immortall; and yet

yet feare not that God should heare vs, pardoning vs according as we pardon our neighbors. So wee desire *not to be led into temptation*, and yet wee run after temptations, bad companies, bookes of loue-tales, after enticements and occasions of doing ill. Finally, we finish this prayer with mention of the kingdome and glorie of God, by which this same prayer began; that it might warne vs, that euē as our praiers, so al so al our affectiōs ought to begin and end with

M 5 the

the glorie of God. So many petitions, so many aduertisements : for Iesus Christ most artificially , by teaching vs how to craue for good, teacheth vs also to do it. In ordering our praiers, hee also ordereth our actions: so as speaking to God, we also speake to our selues; by praying vnto God, we learne also to feare him. And surely when you shal see vnrulinesse in a household, either by disobedience of the children, or by dissension between man and wife, it is a certain

ten witnesse that God is not there called vpon as hee ought. For this only action of lifting vp of hearts and hands together vnto God, might haue sufficed to reunite their diuided affections, and entertain from day to day their familie in the fear of God. For by speaking often to God, we learne to loue him, and louing him to follow him. *Moses* his face became shining for hauing spoken with God: so our soules wil becom enlightned in the knowledge of God, when we shall

shal haue often accustomed them to speak with God.

These very same prayers do nourish faith, and by cōsequence the loue of God. For if wee trust in any one, we must necessarily loue him. Prayer vvithout faith, is a kind of iniurie done vnto God, because vvee doubt either of his power, or of the truth of his promises. *Hovv wilt they call vpon him, in whō they haue not believed?* Ro. 10. And therefore Saint *James* chap. 5. calleth it *the prayer of faith:*



*faith:* & faith, that without faith we can obtaine nothing of God.

Yea surely, faith engēdreth praier, but this daughternourisheth her mother; and in nourishing faith, it nourisheth also by consequent the loue of God: seeing that faith is nothing else but the loue of God, cleauing vnto his promises, & strengthening it selfe by the proofes of Gods assistance, as oftentimes as hee hath heard our prayers.

*The*

*The first aide of the loue  
of God.*

*Hearing &  
reading of  
the word  
of God.*

**N**OW remaineth the hearing & reading of the word of GOD: the word which is the finger of God, vvith which hee engraueth in vs his loue. A vvord which breatheth nothing but loue: the hearing vvhereof maketh the Spouse to spring with ioy, in the second of Cantic. *This is* (said she) *the vaice of my wel-beloued.* And in the fifth chap. *My soule was in a maze to heare him speak.*

*Faith*

*Faith cometh by hearing,*  
*and hearing by the word*  
*of God.* Now this faith  
is this verie same loue;  
trusting in the promises  
of God. The loue of  
God then cometh also  
by hearing of his word:  
God ordaining, that as  
death entred into the  
world by the eare and  
hearing of the diuels  
speech; so life should en-  
ter by the eare and hea-  
ring of Gods word. It is  
the principall meanes  
through which hee im-  
printeth in vs his loue.

For in this word, God  
doth plainly declare his  
loue.

Rom. 10.

loue. It was alreadie a great loue to haue created all things for man, and to haue established him ouer the workes of his hands. *Dauid* in the 8. Psalme, rauished with this contemplation, crieth out, alas, *what is mā that thou remēbreſt him, or the ſonne of man, that thou ſhouldeſt be mindful of him?* Now hee ſaith this, hauing reſpect vnto the meannesse of man; how much more would he haue exclaimed, if he had considered his peruerſneſſe? He admireth Gods liberality towards  
man

man in the creatiō; how much more must wee admire his loue in our redemption? wherein he not onely giueth vs his good things, but his only Son, and in his Son himselfe. He admireth the contēplation of heaue; how much more the posselsion? He glorifieth God for the domination which he giueth vs ouer the creatures; how much then must wee glorify him for our eternal reigne with his Angels? To this purpose it is good to obserue, how the diuell, who is  
Gods

Godsape, hath declared vnto the heathen many fables, in which they make *Iupiter* their god descend on earth, being drawne thither by loue. These fables verily are profane, which plant vices in heauen, to the end they may be authorised.

Notwithstanding, I think that euil spirits haue formed these impieties, in imitatio<sup>n</sup> of the doctrine of the Gospell: the sum whereof is, that God being moued with the loue which he beareth vnto mankind, came downe from heauen,  
and

and by a spirituall marriage,allied himselfe vnto man; clothing himselfe with our flesh, to ioyne our selues vnto God. For the Gospell is no other thing then a meanes to drawe man vnto God, by the force of this loue of God towards mā, which ought to kindle in man loue towards God. For this cause God desiring to represent in a vvord, both the loue which hee beareth to vs, and that which he looketh for at our hands, compareth this sacred bond which he

he will haue with vs, vn-  
to a mariage, professing  
himselfe to be iealous of  
our loue. This mariage  
is between Iesus Christ  
and his Church; a mar-  
riage, the bond whereof  
is the Spirit of GOD,  
whose troth plight is per-  
formed in the Church,  
but the nuptial feast shal  
be in the kingdome of  
heauen: whose contract  
is the Gospel; a cōtract,  
whereof the Apostles  
haue beene the Nota-  
ries, subsigned with the  
bloud of the Sonne of  
God, ratified by the  
bloud of so many Mar-  
tyrs,



tirs, yea euē of our time.

Adde heerevnto the  
eident witnesses of the  
loue of God, in the con-  
duct and conseruation  
of his Church, accor-  
ding to the recitall ther-  
of made in the word of  
God. How he hath re-  
uenged the bloud of *A-*  
*bel*. How he serued as a  
Pilot and steerer man to  
his Church inclosed  
within the Arke. How  
for the loue of *Abraham*  
and *Isaac*, hee hath stri-  
ken or courbed kings.  
How he prepared lod-  
ging for his people in  
Egypt. How he drew  
them

them from thence with a mighty and outstretched arme, hauing carried his children out of captiuity, as vpō Eagles wings. How hee hath giuen them his law, fed thē with bread of heauen, covered them in the day time, and giuen them light in the night; driuen out nations before thē. How his chastisements haue euer bin interlaced with deliuerances, to the end they should not fall asleepe in a long prosperity, nor be overwhelmed with too long aduersity. The  
histo-

historie of Iudges, of *David* and his successors, the deliuerance of Babylon, the reestablishment of Ierusalem, is it not a whole webbe of vvonders, proceeding from the loue of God towards his Church? And in the Gospell, doe wee not see all the Romane Empire mooued, and the power of the greatest Emperor of the world employed, in the numbring of all the families, onely to make a poore virgin passe from Nazareth to Bethlehē? curbing with his decree  
and

and counsel, all the ambition of so great a monarch, and making him contribute at vnawares vnto the accomplishment of the propheties? That which is the greatest of the world, employeth it selfe for the least of his children, and serueth for the execution of his loue.

The holy Scripture being ful of such examples, rightly may it be called *the booke of true loue*; seeing that therein God not onely vnfoldeth his loue, but also bindeth vs to loue him; and

and not only exhorteth vs to this loue, but also produceth it in vs by this same word, accompanying the preaching of the same with the efficacy of his holy Spirit. And to say true, I think that the most part of vs haue had experiēce, that after the hearing of the word, the sparks of loue do kindle in our hearts; and that hearing God speake, or speaking of God, wee are inflamed with his loue. So the two disciples beeing in Ema<sup>s</sup>, after Iesus Christ was vanished, said, *Did*

N

*not*

Iere. 20.

*not our harts burn within vs, when he spake vnto vs on the way, & preached the Scriptures? And Ieremy, desiring to reserve the word of God in his hart without vtring it, saith, that he felt it in his heart like a burning fire. Wherefore so? but because this word receiued into the hearts of the auditors, heareth thē with the like ardor: as also the tongues of fire descending vpon the Apostles, witnessed that God gaue thē burning tongues, and a word full of efficacie, to enflame mens*

mens harts Wherefore those which being cari- ed away vvith their businesse, or with-held by feare, or perswaded of their sufficiencie, neglect coming to sermōs, shal insensibly feelee that this heat waxeth coole, and that a caule grow- eth over their consci- ences. This negligence will growe to a distast, this distast to a disdain, this disesteeme vnto a hardnesse of heart and enmitie against GOD Whosoever will enter- taine the loue of God in his hart, ought daily to

*Ioh. 15. 3.*

come & heare his word,  
the which he hath cho-  
sen as a wholsom means  
to moue our hearts and  
to purge our spirits: as  
Christ saith to his Apo-  
stles : *You are cleane  
through the word which I  
haue spokē vnto you.* Be-  
ing there, we must hear-  
ken to the preaching  
with greedinesse, suffer  
reprehensions gentlie,  
receiue exhortations  
vwith ardor. And euen  
as those, vpon vvhom  
men meane to make  
some incision, suffer  
themselues to be bound  
and pinioned by the  
Chi-



Chirurgion, lest the motion of the patient should hinder the operation: so must wee, when the servants of God are occupied about pricking the apostumes of our vices, & cutting off our concupiscences (which *S. Paul* calleth *our members*) stay our mouing, lightnesse & inconstancie, lest it hinder the efficacy of this word by our impatiencie.

*Coloss. 3. 5.*

To the hearing of the word, we must adde the reading, according to the example of those of Bercea; who after they

N 3

had

had heard *S. Pauls* preaching, went and consulted with the Scriptures, to see the conformitie therof with the writings of the Prophets; although that the Apostle being powerfull in miracles and in words, did preach with authoritie enough to be belieued, as might be thought: how much more ought we now a dayes, at our coming frō the sermon, content our curiosity, to knowe if that wee heare that day, be true? Wce vvhich heare Pastors which are not receiueable.

ble, but so farre forth as they proue their sayings by the word of God? Amongst all the books of holy Scripture, the most obscure is the Apocalypse: and yet it is said in the first chapter, that *happy are they that read, & those which heare the words of this prophesie.* In the 17. of Deut. God commandeth Kings to read the booke of the law, al the dayes of their life. Reading thereof was the exercise of the Queene Candaces Eunuch, as hee rode in his chariot. If he read being

a pagā, how much more being become a Christian? And if he read when he vnderstood not, how much more whē he began to vnderstand? If he read in his chariot, how much more in his hous? Also God hath rendered him his hand by the ministry of *Philip*; and vpon the reading, the light of the Gospell is come vnto him, for an argument vnto vs of hope, that in reading carefully the holy Scriptures, God wil enlighten vs. He which accuseth it of obscurity, accuseth it also

also of leasing: for it saith  
of it selfe, that it enlight-  
neth the eyes; that it gi-  
ueth wisdom to the  
poore and simple; that  
it is a lanterne to our  
feet, & a light vnto our  
paths. If it be obscure, *it*  
*is* (saith the Apostle) *to*  
*those, of whō the god of*  
*this world hath blinded*  
*the vnderstandings.* At  
least let vs haue good o-  
pinion of God our Fa-  
ther. Let vs not thinke  
that he hath written his  
Testament in obscure  
tearms and ambiguous  
clauses, to intrangle vs in  
sutes. The Father of  
lights

*Psal.* 119. 9  
10.

*Psal.* 119.  
103.

*1. Cor.* 3.

lights is neuer cause of  
obscuritie. Let vs not  
endeuour to make this  
vvord suspicious vnto  
the people, as if the rea-  
ding thereof were dan-  
gerous; as do those pro-  
fanely fearefull people  
who vnder euery stone  
imagine a Scorpion to  
lurk. If there be any dif-  
ficulties, the rest which  
is cleare is sufficient vn-  
to saluation. If it apper-  
taine but vnto the lear-  
ned to read the Scrip-  
tures, it appertaineth  
then vnto none to read  
them: for no bodie is  
skilfull before hee haue  
read

read them. Wee reade not the word of GOD because we are learned, but to become so.

Now heere we passe ouer an infinite number of profits which we gather of this reading; as is the confirmation of our faith, consolation in affliction, a gentle diuerting; a maister vvhich flattereth not, a cōpanie which is not troublesome, a spirituall munition house, which containeth all sorts of vveapons against temptations, which furnisheth wherewithall to resist against

gainst error, following the exāple of our Lord, euer resisting the diuell by Scripture, & saying vnto him, *It is written, it is written, &c.* Onely wee will stay our selues vpon this, to wit, that the reading kindleth in our hearts the loue of God. This is known by experience. For after a man once begins to take a tast in reading the holy Scriptures, other studies beginne to prooue without relish: you shal see no more vpon the Carpet, bookes of loue; the ridiculous Romans  
and



and tales of *Amadis*, do flye before the Bible, more then the diuel before holy water: al these pleasing and vaine readings which busied the spirit & tickled the imagination, doe leese their taste after this spirituall nourishment. Another kind of loue is kindled in the spirits of those which daily propose vnto theselues the witnessles of the loue of God towards vs, contained in his word.

This meditation furnisheth vs with a iust subiect of complaint.  
For

For then whē they burned vs for reading the Scriptures, wee burned with zeale to be reading them. Now vvith our liberty is bred also our negligence & disesteem thereof. We are barbarous, and new to seeke in the language of Gods Spirit. Our hearts then resemble flint-stones, which cast no sparks but when they are stricken. Many will haue a Bible well bound & gilt, lying vpon a cupboard, more for shew then for instruction: wee loue but the outside thereof. Wee adorne

dorne the holy Scriptures outwardly : but it vvere better it might deck vs within. It were better it were torn with often reading, that thy conscience might bee more entire : for it is more easie for thee to haue another, then it is easie for thee to be an honest man without it. Wee desire a faire impression ; but the fairest impressiō is that which is made with the finger of God in our soules. The matrices of these characters are in heauen. This loue of God  
is

is ingrauen in our hearts  
with his hand, and is  
formed vpon the mo-  
del of that loue which  
hee hath borne vs in his  
Son: according as hee  
saith in the 15. of Saint  
*Iohn: As my Father lo-  
ued mee, so haue I lo-  
ued you: remaine  
in my loue.*

(. . .)

FINIS.

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